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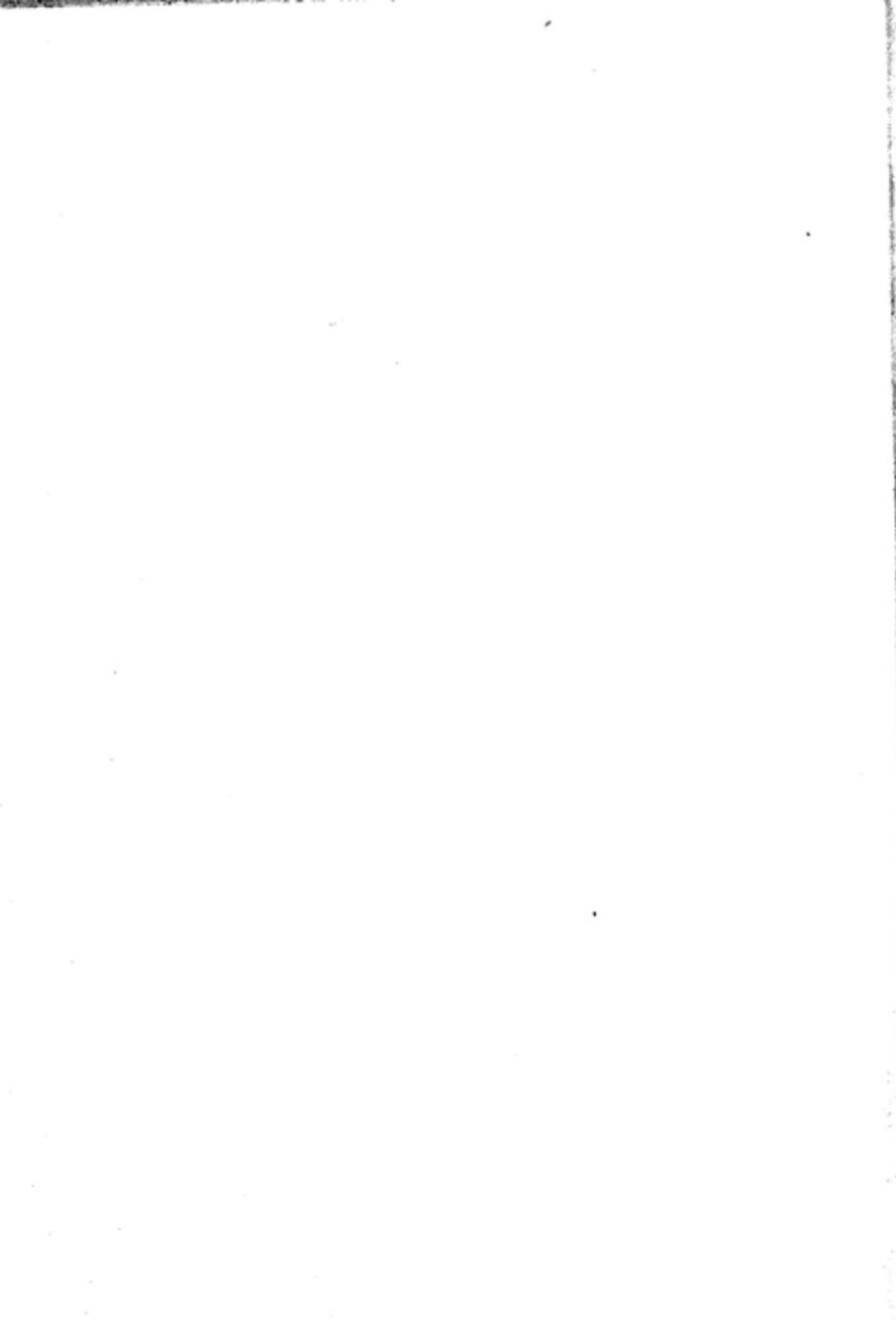
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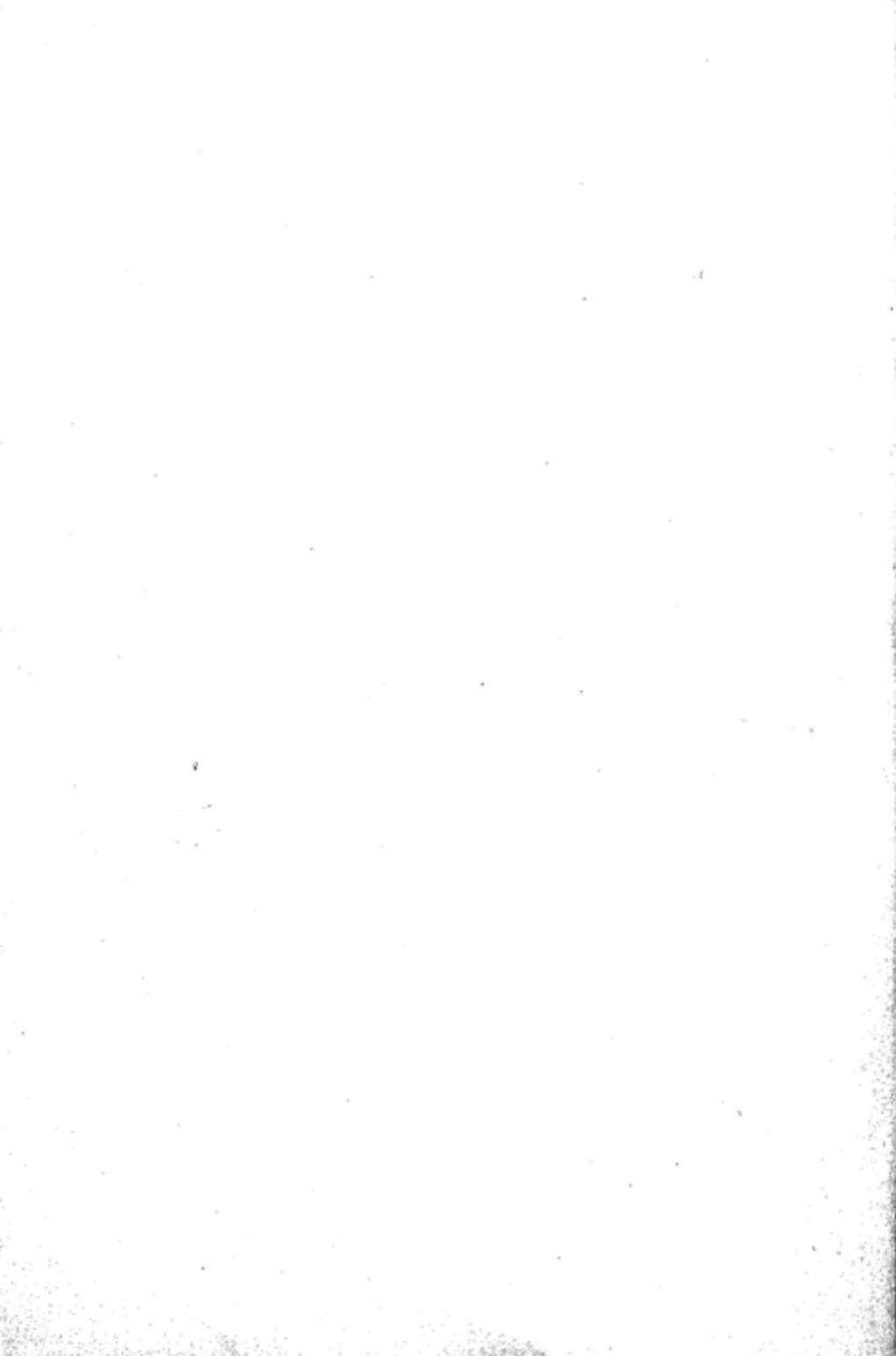
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# A VEDIC READER



# A VEDIC READER FOR STUDENTS

16059 BY

ARTHUR ANTHONY MACDONELL

M.A., Ph.D.



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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN  
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH  
TRANSLITERATION, TRANSLATION, EXPLANATORY  
NOTES, INTRODUCTION, VOCABULARY

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## PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 800 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 185). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

## PREFACE

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 189-40, 152, 166, 175).

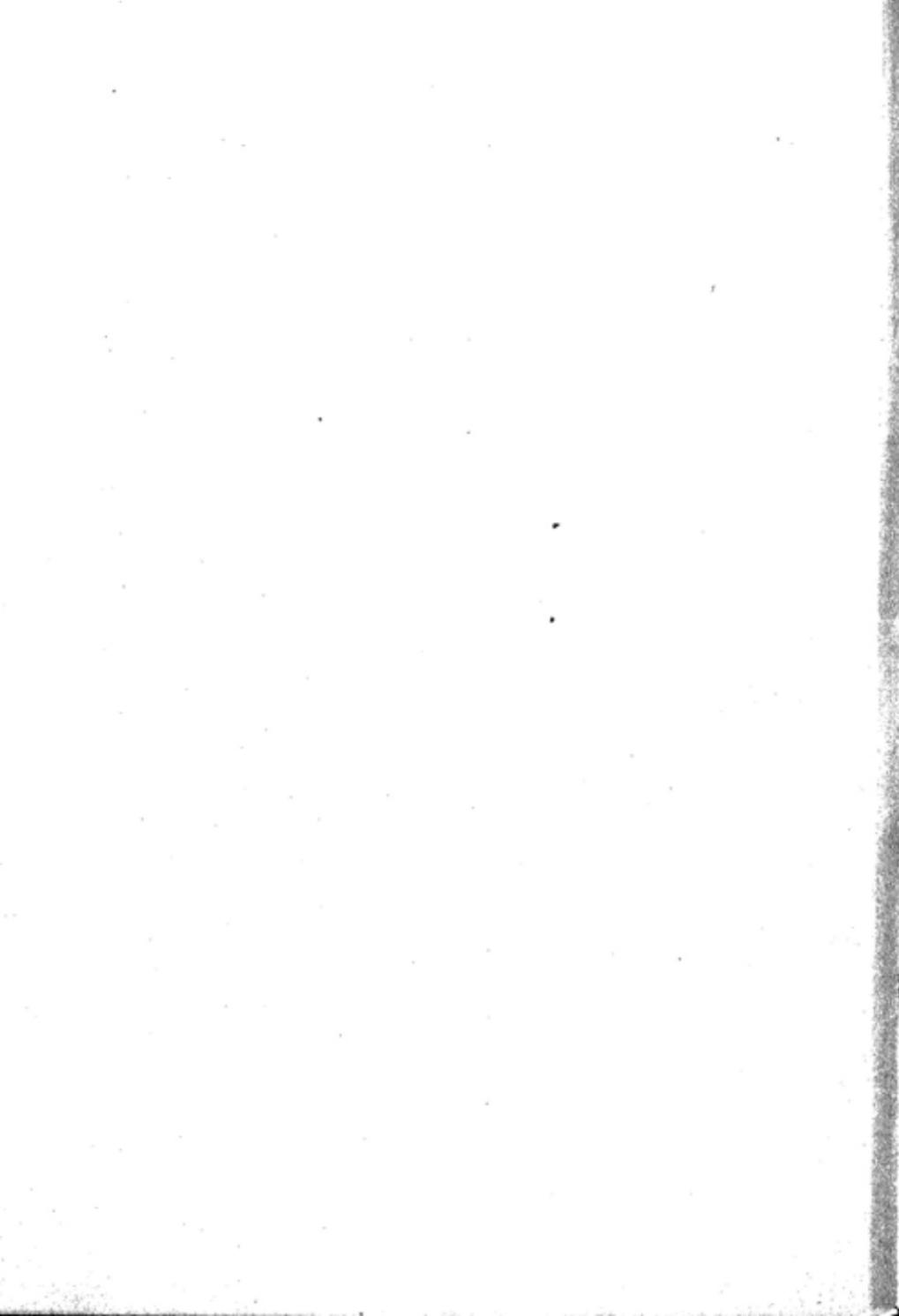
In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhitā text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pada or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pada text in which each word of the Samhitā text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pada text, as nearly contemporary in origin with the Samhitā text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhitā text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

October 22, 1917.



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## INTRODUCTION

### 1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nasatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

## 2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhita text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanis or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

### 3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhita text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Astakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Mandalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

#### 4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

*Family books*.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kanvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kapvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The ninth book was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātr or chanting priest, and added after Books i-viii, which were the sphere of the Hotr or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in *Gāyatrī*, while the second consists mainly of groups in other metres; thus 68-84 form a *Jagati* and 87-97 a *Tristubh* group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

## 5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Panini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

#### 6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Trisṭubh* ( $4 \times 11$  syllables), the *Gāyatrī* ( $8 \times 8$ ), and the *Jagatī* ( $4 \times 12$ ), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *tṛca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called Pragātha and is found chiefly in the eighth book.

#### 7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Visnu, where cheered by draughts of Soma they live a life of bliss.

*Attributes of the gods.*—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as ‘true’ and ‘not deceitful’, being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajapati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The *Vedic gods* may most conveniently be *classified* as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuna, Mitra, Surya, Savitr, Pusan, the Asvins, and the goddesses Uṣas, Dawn, and Rātrī, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Prthivi, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātarīśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudrī (Sutlej), sister-streams of the Panjab, in another (iii. 83). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

*Abstract deities.*—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātrī 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātrī, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātrī, the 'Disposer', Dhātrī, the 'Supporter', Trātrī, the

'Protector', and Netr, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyu, wife of Vivavant and mother of the primaeval twins Yama and Yami. The name of the solar deity Savitṛ, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is kásmai devāya havīṣā vidhema? 'to what god should we pay worship with oblation?' This led to the word ká, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 88).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddha, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛta, 'Bounty', Asuniti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

*Goddesses* play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pr̥thivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyāni, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnayī, Indrāṇi, Varuṇāni, spouses of Agni, Indra, and Varuṇa respectively.

*Dual Divinities*.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitrā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pr̥thivī, 'Heaven and Earth' (p. 86). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

*Groups of Deities*.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtānda, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Amṛta : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

*Lesser Divinities.*—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Rbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Rbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sita, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified.

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devih*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvānas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

*The Demons* often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Danu*, he is sometimes alluded to by the metronymic term *Dānava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Aṅgirases*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvartupa*, son of *Tvaṣṭr*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Pañis* ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

#### 8. SECULAR MATTER IN THE RIGVEDA.

*Secular hymns.*—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of those are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

*Mythological dialogues.*—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśi, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama *Vikramorvaśi*. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

*Didactic hymns.*—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

*Riddles.*—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

*Cosmogonic hymns.*—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (*sat*) from the non-existent (*a-sat*), is particularly interesting as the starting-point of the evolutional philosophy which in later times assumed shape in the Sankhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Danastutis*, or ‘praises of gifts’. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

*Geographical data.*—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

*Occupations*.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

*Amusements.*—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*dundubhi*), the flute (*vāna*), and the lute (*vīṇā*). Singing is also mentioned.

#### 9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuna describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

#### 10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yaska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Śāyaṇa (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sutras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yaska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets nāsatyau,

an epithet of the Aśvins, as 'true, not false', another Āgrāyaṇa, as 'leaders of truth' (*satyasya pranetārau*), while Yāska himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyaṇa who lived nearly 2,000 years later. Sāyaṇa's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyaṇa often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'? In short it is clear from a careful examination of their comments that neither Yāska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

## ERRATA

- P. 14, line 27, for śitipādo read śitipādō.
- P. 28, line 1, read नर्यपासि.
- P. 31, line 29, and p. 46, l. 29, for yō read yō.
- P. 48, head-line, for i. 12, 4 read ii. 12, 4.
- P. 51, line 31, for yō read yō.
- P. 60, line 18, for no read nō.
- P. 69, line 2, for tām read tam.
- Pp. 68, 70, 71, 75, head-lines, for APAM read APĀM.
- P. 118, head-line, for APAS read ĀPAS.
- P. 125, line 12, for viśvācakṣas read viśvācakṣas.
- P. 128, line 8, for nū read nū.
- P. 139, line 14, for vibhīdako read vibhīdakō.
- P. 142, last line, and p. 148, line 11, for anyō read anyō.
- P. 144, head-line, for MANDŪKAS read MĀNDŪKAS.
- P. 179, line 26, for tē read tē.
- P. 184, line 17, for tē read tē.
- P. 224, head-line and line 1, for abhiti read abhitī.

## AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals : he resembles a bull that bellows, and has horns which he sharpens ; when born he is often called a calf ; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird ; he is the eagle of the sky ; as dwelling in the waters he is like a goose ; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage ; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice ; and his flames are spoons with which he besprinkles the gods ; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon : he shines like the sun ; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament ; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyáus*), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arāṇis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 68) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhā-pati lord of the house*, and is constantly spoken of as a guest (*ātithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtā*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvīj, vīra*), domestic priest (*purōhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryū*) and praying priest (*brahmāṇ*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jätá-vedas he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havyaváhana*) is distinguished his corpse-devouring (*kravyád*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat. *ago*, Gk. *ἀγω*, Skt. *ājami*).

### RIGVEDA i. 1.

The metre of this hymn is *Gáyatrá* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (˘—˘˘). The first two verses are in the Samhitá treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीके पुरोहितं ॥

अग्निम् । ईळे । पुरः ॥ हितम् ।

यज्ञस्य देवमृत्यिजम् ॥

यज्ञस्य । देवम् । मृत्यिजम् ।

होतारं रत्नधातमम् ॥

होतारम् । रत्नःधातमम् ॥

1 Agním ile puróhitam,  
yajñasya devám rtvijam,  
hotaram ratnadhatamam.

*I magnify Agni the domestic priest,  
the divine ministrant of the sacrifice,  
the invoker, best bestower of treasure*

On the marking of the accent in the RV. see p. 448, 2. The verb *īle* (1. s. pr. Ā. of *īd̄*: 1 for *īd̄* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *purohitam* has the accent of a Karmadharaya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *purohitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pada; cp. RV. viii. 88, 1; *yajñásya hí sthá ṛtvijā ye two (Indra-Agni) are ministrants of the sacrifice.* The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īle*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5 : *agnír deváṁ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons.* *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virá-vat+tama* in 3 c and *citrá-śravas+tama* in 5 b. *rátña* never means *jewel* in the RV.

२ अभिः पूर्वेभिर्चृष्टविभिर्

ईडो नृतनेषुत ।

स देवाँ एह वचति ॥

2 *Agnibhū púrvebhīr ḍibhīr*

*īlio nūtanair utā,*

*sá deváṁ éhá vaksati.*

अभिः । पूर्वेभिः । चृष्टविभिः ।

ईडः । नृतनैः । उत ।

सः । देवान् । आ । इह । वचति ॥

*Agni to be magnified by past and present seers, may he conduct the gods here.*

*ṭibhīs* : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *púrvebhīs* (p. 77, note 9) is not analysed. *īdyas* : to be read as *īlia*s (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pāda, has the *Udatta*; the dependent *Svarita* of the following syllable disappears before the *Anudātta* required to indicate the following *Udatta* of *vām* (*Sandhi*, see 39). This *Anudātta* and the *Svarita* of *vākṣati* show that all the intervening unmarked syllables *vām* *éhā* have the *Udatta*. All the unaccented syllables following a *Svarita* (till the *Anudātta* preceding an *Udātta*) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the *Pada* text every syllable of a word which has no *Udatta* is marked with the *Anudātta*; thus *vākṣati*. The latter word is the s. ao. sb. of *vah* *carry* for *vah-s-a-ti* (148, 2; 69 a). In *ā ihā* *vakṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *īdyas* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvebhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utā* and (p. 222) is always significant in the RV.

३ अभिना॑ रुयि॒मश्वत्  
पोष्मेत् दि॒वेऽदि॒वे।  
यश्चै॒ वीरव॒त्तमम्॥

8 Agnīnā rayim aśnavat  
pōṣam evā divē-dive,  
yaśasam vīrávattamam.

अभिना॑ । रुयिम् । अश्वत् ।  
पोष्म॑ । एव । दि॒वेऽदि॒वे ।  
यश्चै॒ । वीरव॒त्तमम्॥

*Through Agni may one obtain wealth day by day (and) prosperity, glorious (and) most abounding in heroes.*

*aśnav-a-t:* sb. pr. of *amś* *attain*, 3. s. ind. pr. *aśnōti* (cp. p. 184); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayim*, *pōṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divē-dive*: this is one of the numerous *itv.* compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yáś-as jāme* (83, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhátama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca.* Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अप्येऽयं यज्ञमध्वरं  
विश्वतः परिमुरसि ।  
स इद्वेषु गच्छति ॥

4 Ágne, yám yajñám adhvarám  
viśvátaḥ paribhúr ási,  
sá id devéṣu gachati.

अप्ये । यम् । यज्ञम् । अध्वरम् ।  
विश्वतः । परिमुरः । असि ।  
सः । इत् । द्वेषु । गच्छति ॥

*O Agni, the worship and sacrifice  
that thou encompassest on every side,  
that same goes to the gods.*

*yajñám adhvarám*: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the prn. adj. *viśva* usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). *ási* is accented as the vb. of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. *gachati*: as the vb. of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Samhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 8).

५ अ॒ग्नि॒हीता॑ क॒विकृतुः॑  
सूत्य॒चित्त॒श्रुत्य॒सः॑।  
देवो॑ देवेभिरा॑ गमत्॥

5 Agnir hótā kavíkratuh  
satyás citráśravastamah,  
devó devébhīr á gamat.

अ॒ग्निः॑ होता॑ क॒विकृतुः॑।  
सूत्यः॑ चित्त॒श्रुत्य॒त्मः॑।  
देवः॑ देवेभिः॑ आ॑ गमत्॥

*May Agni the invoker, of wise  
intelligence, the true, of most brilliant  
fame, the god come with the gods.*

Both kaví-kratus and citrá-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 8 c. devébhīs: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhīh: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root so. sb. of gam (p. 171); on the accentuation of á gamat see p. 468, 20 A a.

६ यद॒द्वृ॑ दा॒शुषे॑ स्वम्।  
अर्ये॑ म॒द्रं॑ क॒रिष्यसि॑।  
तवेत्तास॒स्त्य॒म॒द्विरः॑॥

6 yád aṅgá dásúṣe tuám,  
Ágne, bhadrám kariṣyási,  
távét tát satyám, Aṅgirah.

यत्। अ॒द्वृ॑ दा॒शुषे॑ स्वम्।  
अर्ये॑ म॒द्रम्। क॒रिष्यसि॑।  
तव॑ इत्। तत्। सूत्यम्। अ॒द्विरः॑॥

*Just what good thou, O Agni, wilt  
do for the worshipper, that (purpose)  
of thee (comes) true, O Aṅgiras.*

aṅgá: on this pcl. see 180 (p. 213). dásúṣe: dat. of dás-váms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-váms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence **Agne** is accented (the Udātta being, as always, on the first syllable, p. 465, 18), while **Āngiras** is not (p. 466, 18 b). *kariṣyási* (ft. of *kṛ dō*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that intention of thēe.*

७ उपे त्वामे द्विवेदिवे  
दोषावस्त्रधिया वृयम्।  
नमो भरन्त एमसि॥

7 úpa tvāgne divé-dive,  
dósāvastar, dhiyá vayám,  
námo bháranta émasi;

उपे । त्वा । अमे । द्विवेदिवे ।  
दोषावस्तः । धिया । वृयम् ।  
नमः । भरन्तः । आ । इमसि ॥

*To thee, O Agni, day by day. O  
illuminer of gloom, we come with  
thought bringing homage;*

*tvā* as the enc. form of *tvám* (109 a) and **Agne** as a voc. in the middle of a Pāda (p. 466 b) are unaaccented. The acc. *tvā* is most naturally to be taken as governed by the preposition *úpa* (p. 209), though it might otherwise be quite well dependent on the cd. vb. *úpa á-imasi* (a common combination of *úpa* and *á* with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). *dósā-vastar*: Sāyaṇa explains this cd. (which occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *dósā* is shifted (which is not otherwise the case in such cds., as *sāyám-prātar* *evening and morning*, from *sāyám*); the explanation as *O illuminer* (from 1. *vas* *shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as *kṣapám vastā janitā sūryasya illuminer of nights, generator of the Sun.* *dhiyá* inst. of *dhi* *thought* (accent, p. 458, 1), used in the sense of *mental prayer.* *námas*, lit. *bow*, implies a gesture of adoration. *bhárantas*: N. pl. pr. pt. of *bhr̥* *bear.* *á-imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमधुराणां  
गोपामृतस्य दीदिविम्।  
वर्धमानं स्ते दमे॥

राजन्तम् । अधुराणांम् ।  
गोपाम् । मृतस्य । दीदिविम् ।  
वर्धमानम् । स्ते । दमे ॥

8 rājantam adhvarānām,  
gopām rtásya dídivim,  
várdhamānam sué dáme.

(to thee) ruling over sacrifices, the  
shining guardian of order, growing in  
thine own house.

rājantam : this and the other accusatives in this stanza are in agreement with tvā in the preceding one. adhvarānām : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable ām must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). go-pām : one of the many m. stems in final radical ā (p. 78), which in Skt. is always shortened to a (as go-pa). rtá means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite) ; on the other, moral order (right), a sense replaced in Skt. by dharma. Agni is specially the guardian of rtá in the ritual sense, because the sacrificial fire is regularly kindled every day ; Varuṇa (vii. 86) is specially the guardian of rtá in the moral sense. várdhamānam : growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. své : to be read as sué ; this prn. meaning own refers to all three persons and numbers in the RV., my own, thy own, his own, &c. (cp. p. 112 c). dáme : this word (= Lat. domu-s) is common in the RV., but has disappeared in Skt.

१ स नः पि॒त॑वि॒ सू॒न्त्रे॒  
अ॒भे॒ सू॒पा॒यु॒नो॒ भं॒व॑ ।  
सच॒स्ता॒ नः॒ स्तु॒स्तर्य॑ ॥

सः॑ । नः॑ । पि॒ता॒इ॒व॑ । सू॒न्त्रे॑ ।  
अ॒भे॑ । सू॒पा॒यु॒नः॑ । भं॒व॑ ।  
सच॒स्ता॑ । नः॑ । स्तु॒स्तर्य॑ ॥

9 sá nah pitéva sūnáve,  
Ágne, sūpāyanó bhava;  
sácasvā nah suastáye.

So, O Agni, be easy of access to us,  
as a father to his son ; abide with us  
for our well-being.

sá is here used in its frequent anaphoric sense of as such, thus (p. 294 b). nas enc. dat. (109 a) parallel to sūnáve. pitá iva : the enc. pol. iva is regularly treated by the Pada text as the second member of a cd. ; in the RV. pitf is usually coupled with sūnú, mātř with putrá. sūnávé : this word as written in the Samhitá text appears with two Udattas, because the Uddatta of the elided ā

is thrown back on the preceding syllable (p. 465, 3); but this *a* must be restored, as the metre shows, and *sūnāve Ágne* read. Though *a* is elided in about 75 per cent. of its occurrences in the written *Samhitā* text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 28, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two *Padas* of a hemistich, must always be resolved to restore the metre. This is another indication (see note on *Ágne* in 6 b) that the second and the first *Pada* were originally as independent of each other as the second and the third. On the accentuation of *sūpāyanā* as a Bv. see p. 455, c a. *sácasvā*: this verb (which is exclusively Vedic) is construed with the acc. (here *nas*) or the inst.; the vowel of *sva*, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the *Samhitā*, but is regularly short in the *Pada* text. *svastáye* must be read as *su-astáye*; it has the sense of a final dat. (200 B 2). It is not analysed in the *Pada* text because *asti* does not occur as an independent nominal stem.

### SAVITR̥

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated *Savitri* stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from Surya (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitr is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root sū to stimulate, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by devā god, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 85. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Triṣṭubh (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (—◦—˘); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (˘—˘— or ˘—˘—˘), and the break between the caesura and the cadence is regularly ◦— or ◦◦. Thus the scheme of the whole normal verse is either ˘—˘—, ◦— | —◦—˘ | or ˘—˘—˘, ◦— | —◦—˘|. The metre of stanzas 1 and 9 is Jagatī (p. 442), which consists of four verses of twelve syllables. The Jagatī is identical with the Triṣṭubh verse extended by one syllable, which, however, gives the cadence an iambic character (—◦—◦˘). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

१ इयाम्यमि प्रथमं सुस्थाये	इयामि । अग्निम् । प्रथमम् । सुस्थाये ।
इयामि मित्रावरुणाविहावसे ।	इयामि । मित्रावरुणी । इह । अवसे ।
इयामि रात्रीं जगतो निवेशनीं	इयामि । रात्रीम् । जगतः । निवेशनीम् ।
इयामि देवं सवितारमूतये ॥	इयामि । देवम् । सवितारम् । जूतये ॥

1 hváyāmi Agním̄ prathamám I call on Agni first for welfare;  
 suastáye; I call on Mitra-Varuṇa here for  
 hváyāmi Mitráváruṇāvihávase; aid; I call on Night that brings the

hváyāmi Rátrīm jágato nivéś- *world to rest; I call on god Savitṛ  
aním;* *for help.*

hváyāmi devám Savitáram ūtā-  
ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamám is in apposition to Agním. su-astáye: this, ávase, and ūtáye are final datives (p. 314, B 2); the last two words are derived from the same root, av *help*. svasti (cp. note on i. 1, 9 c) evidently means *well-being*; by Sáyaṇa, following Yáska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrá-váruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. eds. are not analysed in the Pada text. ihávase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivéśaním = that causes the world to 'turn in' (cp. x. 127, 4. 5); the cs. nivesáyan is applied to Savitṛ in the next stanza.

२ आ कृष्णेन् रजसा वर्तमानो  
निवेश्यत्तमृतं मर्त्ये च।  
हिरण्ययेन सविता रथेना  
द्विवो याति सुवर्णानि पश्चन्॥

2 á kṛṣnéna rájasā vártaṁāno,  
niveśáyan amftam mártiam ca,  
hiranyayena Savitá ráthena,  
á devó yāti bhúvanāni pášyan.

आ। कृष्णेन। रजसा। वर्तमानः।  
निवेश्यत्तमृतम। मर्त्यम। च।  
हिरण्ययेन। सविता। रथेन।  
आ। द्विवः। याति। सुवर्णानि। पश्चन॥

*Rolling hither through the dark space, laying to rest the immortal and the mortal, on his golden car god Savitṛ comes seeing (all) creatures.*

á vártaṁānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 18 a; when it immediately precedes, as in nivesáyan, it is usually compounded, *ibid.* kṛṣnéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amftam mártiam ca s. m. used collectively = *gods and men*. ráthenā must of course be read ráthena|á; see note on Ágne, i. 1, 9 b. á devó yāti: cp. note

on áihá vaksati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता यालुद्धता	याति। देवः। प्रवता। याति। उत्तरवता।
याति शुभ्राभ्यां यज्ञतो हरिभ्याम्।	याति। शुभ्राभ्याम्। यज्ञतः। हरिभ्याम्।
आ देवो याति सविता परावतो	आ। देवः। याति। सविता। परावतः।
अपविश्वा दुरिता बाधमानः ॥	अपविश्वा। दुःरिता। बाधमानः ॥

३ yāti devāḥ pravātā, yāti ud-  
vātā ;  
yāti śubhrābhyām yajatō hāri-  
bhyām.  
४ devō yāti Savitā parāváto,  
āpa viśvā duritā bādhamānah.

*The god goes by a downward, he  
goes by an upward path ; adorable  
he goes with his two bright steeds.  
God Savitr comes from the distance,  
driving away all hardships.*

In this stanza a Jagatī verse is combined with a Trisṭubh in each hemistich. This is quite exceptional in the RV.: see p. 445, β 1 and f. n. 7. *pra-vát-ā* and *ud-vát-ā*: local sense of the inst. (199 A 4); note that the suffix *vat* (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second *yáti* is accented as beginning a new sentence. *háribhyám*: inst. in associative sense; cp. *devébhīs* in i. 1, 5. On the different treatment of *éubhrábhyám* and *háribhyám* in the Pada text see note on *púrvēbhīs* in i. 1, 28. *parāvátó* *ápa*: see note on *Ágne* in i. 1, 9. *parāvátas*: abl. with verb of motion (201 A 1). *ápa bádhamānas*: cp. note on *á* in 2 c. *viśvā* *duritā*: this form of the n. pl. is commoner in the RV. than that in *áni*; p. 78, f. n. 14.

४ अभीवृतं क्षणेविश्वरूपं	अभिवृतम् । क्षणेः । विश्वरूपम् ।
हिरण्यशम्यं यजुतो बृहन्तम् ।	हिरण्यशम्यम् । यजुतः । बृहन्तम् ।
आस्त्राद्यं सविता चित्तमानुः	आ । अस्त्रात् । रथम् । सविता । चित्तमानुः ।
कृष्णा रजांसि तविषीं दधानः ॥	कृष्णा । रजांसि । तविषीम् । दधानः ॥

4 abhīvṛtam kṛṣanair, viśvārū-  
pam,  
hīranyaśamyam, yajatō bṛhān-  
tam,  
āsthād rátham Savitā citrā-  
bhānuḥ,  
kṛṣṇā rájāmsi, táviśīm dádhā-  
nah.

*His car adorned with pearls,  
omniiform, with golden pins, lofty,  
the adorable Savitṛ brightly  
lustrous, putting on the dark spaces  
and his might, has mounted.*

The final vowel of abhi is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛṣanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvā-rūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āasthāt: root ao. of sthā. kṛṣṇā rájāmsi: = darkness. dádhānas (pr. pt.; the pf. would be dádhānás) governs both rájāmsi and táviśīm = clothing himself in darkness (cp. 2 a) and might, that is, bringing on evening by his might.

4 वि जनांच्छावाः शितिपादौ वि । जनान् । श्वावाः । शितिपादः ।  
अख्यन्

रथं हिरण्यप्रतगं वहन्तः ।	रथम् । हिरण्यप्रतगम् । वहन्तः ।
शश्वदिशः सवितुदेवस्तो-	शश्वत् । विशः । सवितुः । देवस् ।
पस्ते विश्वा मुवनानि तस्युः ॥	उपस्ते । विश्वा । मुवनानि । तस्युः ॥

5 vi jánāñ chyāvāḥ śitipādo akhyan,  
rátham híranyaaprātīgām vah-  
antāḥ.  
śásvad viśāḥ Savitúr dáiviasya upásthe viśvā bhúvanāni ta-  
sthup.

*His dusky steeds, white-footed,  
drawing his car with golden pole,  
have surveyed the peoples. For  
ever the settlers and all creatures  
have rested in the lap of divine  
Savitṛ.*

ví : separated from vb. ; see note on á vaksati, i. 1, 2 c. jánāñ chyāvāḥ : for jánāñ éyāvāḥ (40, 1). śiti-pádas: on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of akhyan remains after o (cp. note on i. 1, 9 b). akhyan : a ao. of khyā see (p. 168, a 1), cp. 7 a and 8 a, and páśyan in 2 d ; the ao. expresses a single action that has just taken place (p. 845 C) ; the pf. tasthur expresses an action that has constantly (śásvat) taken place in the past down to the present (113 A a). In -praūgam (analysed by the Páda text of x. 180, 8 as pra-uga), doubtless = pra-yugam (as explained in a Prátiśakhya), there is a remarkable hiatus caused by the dropping of y. viévā bhúvanāni : here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dáivyasyopásthe cp. note on Ágne, i. 1, 9 b. dáivya divine is a variation of the usual devá accompanying the name of Savitṛ. upásthe: the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

६ तिस्रो द्वावः सवितुर्दा उपस्थां  
एका यमस्य मुवने विराषाद् ।  
आणिं न रथ्ममृताधि तस्युर्  
हुह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः । द्वावः । सवितुः । द्वी । उपस्थां ।  
एका । यमस्य । मुवने । विराषाद् ।  
आणिम् । न । रथ्मम् । अमृतां । आधि ।  
तस्युः ।  
हुह । ब्रवीतु । यः । उं इति । तत् । चिकेतत् ॥

६ tisrō dyávah; Savitúr dvā upá-  
sthām,  
ékā Yamásya bhúvane virásat.  
āním ná ráthyam amftádhī  
tasthur:  
ihá bravītu yá u tac ciketat.

(There are) three heavens: two  
(are) the laps of Savitṛ, one over-  
coming men, (is) in the abode of  
Yama. All immortal things rest  
(on him) as on the axle-end  
of a car: let him who may under-  
stand this tell it here.

The interpretation of this stanza is somewhat difficult; for it is meant, as the last Páda indicates, as an enigma (like several others in the RV.). The first Páda is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pāda means : on Savitṛ, in these two (lower) worlds, the gods rest. dyāvas : N. pl. of dyó, here f. (which is rare); probably an elliptical pl. (193, 3 a) = heaven, air, and earth. dvā : for dváu before u (22); after tisrō dyāvah the f. form dvé should strictly be used (like ékā in b), but it is attracted in gender by the following upásthā (cp. 194, 3). upásthāṁ : the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in pausa at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus; this is another indication (cp. note on Agne, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. virā-sāt : N. s. of virā-sáh (81 b), in which there is cerebralization of s by assimilation to the final cerebral t (for -sāt); in the first member the quantity of the vowels (for vīra) is interchanged for metrical convenience; the Pāda text does not analyse the cd. because the form virā does not occur as an independent word (cp. note on rtvij, i. 1, 1 b). amftā : n. pl. = the gods. ānim nā : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. ádhi tasthur : the pf. of sthā here takes the acc. by being compounded with ádhi; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. bravītu : 3. s. ipv. of brū speak (p. 148, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized : ūṁ iti. ciketat : pf. sb. of cit observe.

७ वि सुप्तोऽन्नरिचाणखद्  
गभीरवेपा असुरः सुनीथः ।  
क्षेद्युदानीं सूर्यः कच्चिकेत  
कतमां दां रुद्धिमरुस्था ततान ॥

वि । सु॒प्तोऽ । अ॒न्नरिचाणि । अ॒खद् ।  
गभी॒रवेपा । अ॒सुरः । सु॒नीथः ।  
क्षे॒द्युदानीं । सू॒र्यः । क । च॒चिकेत ।  
कृ॒तमाम् । दाम् । रु॒द्धिमः । अ॒स्थु । आ ।  
ततान ॥

7 ví suparnó antárikṣāni akhyad,  
gabhirávepā ásurah sunítháh.  
kúedáním súriah? kás ciketa?  
katamám dyám raśmír asyá  
tatāna?

*The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?*

7-9 deal with Savitṛ as guiding the sun.

vi . . . akhyat: cp. 5 a and 8 a. suparnás: Savitṛ is here called a bird, as the sun-god Sūrya (vii. 68) often is. On the accent of this Bv. and of su-níthás see p. 455, c a. antárikṣāni: equivalent to krṣṇā rájāmsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-níthás: *guiding well* here means that the sun illumines the paths with his light. kvēdáním: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idánim: *now = at night*. ciketa: pf. of cit *observe* (189, 4). dyám: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyá: = asya á. tatāna: pf. of tan *stretch* (cp. 187, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ व्यख्यात्कुमः पृथिव्यास्  
ची धन्वं योजना सुप्ति सिन्धून्।  
हिरण्याचः सुविता देव आगाद्  
दध्रुत्वा दाशुषे वार्याणि ॥

अष्टौ । चि । अःख्यात् । कुमः । पृथिव्याः ।  
ची । धन्वं । योजना । सुप्ति । सिन्धून् ।  
हिरण्याचः । सुविता । देवः । आ ।  
अःगात् ।  
दध्रुत् । रत्ना । दाशुषे । वार्याणि ॥

8 aṣṭāu vī akhyat kakubhaḥ pṛthi-  
vyāś,  
trī dhánva, yójanā, saptā sin-  
dhūn.  
hiranyākṣáḥ Savitā devā ágād,  
dádhad rátnā dásúṣe vāriāni.

*He has surveyed the eight peaks  
of the earth, the three waste lands,  
the leagues, the seven rivers.  
Golden-eyed god Savitṛ has come,  
bestowing desirable gifts on the  
worshipper.*

The general meaning of this stanza is that Savitṛ surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭāu: 106 b. pṛthivyāś: on the accentuation see p. 458, 2. trī: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (—ū— for ӯū—) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiranyākṣás: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. á-agāt: root ao. of gāgo. dádhad: on the accent cp. 127, 2; on the formation of the stem, 156.

१ हि॒रंण्यपा॒णिः स॒विता॑ वि॒चर्षे॒णि॒र् हि॒रंण्यपा॒णिः । स॒विता॑ । वि॒चर्षे॒णि॑ ।  
उ॒मे॑ बा॒वा॒पृथि॒वी॑ अ॒न्तरी॒यते॑ । उ॒मे॑ इ॒ति॑ । बा॒वा॒पृथि॒वी॑ इ॒ति॑ । अ॒न्तः॑ ।  
अ॒पामी॒वां॑ बा॒धते॑ वे॒ति॑ सूर्य॒म्॑ र॒यते॑ ।  
अ॒भि॑ कृष्णेन॑ रज्वसा॑ बा॒मृणोति॑ ॥ अ॒पे॑ । अ॒मी॒वा॒म्॑ । बा॒धते॑ । वे॒ति॑ । सूर्य॒म्॑ ।  
अ॒भि॑ कृष्णेन॑ । रज्वसा॑ । बा॒म्॑ । कृष्णोति॑ ॥

9 hiranyapāṇih Savitā vīcarṣanīr  
ubhé dyāvāpṛthiví antár īyate.  
épámīvām bādhate; vētisūriam;  
abhi kṛṣṇéna rájasā dyām ḥnoti.

*Golden-handed Savitṛ, the active,  
goes between both heaven and earth.  
He drives away disease; he guides  
the sun; through the dark space he  
penetrates to heaven.*

Dyāvā-pṛthiví: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final i, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-

bined with *I go* governs the acc. ; cp. the two laps of Savitṛ in 6 a. ápa bádhate : he drives away disease, cp. 3 d ; contrary to the general rule (p. 466, 19 A) the vb. is here accented ; this irregularity not infrequently occurs when in the same Pāda a compound verb is immediately followed by a simple vb. vēti : accented because it begins a new sentence ; Savitṛ guides the sun : cp. 7 c. kr̥ṣṇéna rájasā : cp. 2 a and 4 d. abhī . . . dyám ḷnoti : cp. 7 d. The metre of d is irregular : it is a Triṣṭubh of twelve syllables, the first two syllables (abhī) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

90 हि॒रण्यहस्तो अ॒सुरः सुनीथः:	हि॒रण्यहस्तः । अ॒सुरः । सु॒नीथः ।
सु॒मृक्तीकः स्वव॑या॒यात्वर्वाह् ।	सु॒मृक्तीकः । स्वव॑यान् । यात् । अ॒र्वाह् ।
अ॒पसेधन्वचसी॒यातुधानान् ।	अ॒पसेधन् । रुचसः । यातु॒धानान् ।
अ॒स्त्राद्विवः प्रतिदोषं गृणान् ॥	अ॒स्त्रात् । द्विवः । प्रतिदोषम् । गृणान् ॥

10 híranyahasto ásuraḥ sunītháḥ, sumṛlikáḥ suávāṁ yātu arvān. apasédhan rakṣáso yātudhánān, ásthād deváḥ pratidosám grñā- náḥ.	Let the golden-handed divine spirit, of good guidance, most gracious, aiding well, come hither. Chasing away demons and sorcerers, the god being lauded has arisen towards eventide.
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ásuras : cp. 7 b. svávān : the analysis of the Pada text, svávān = *possessed of property*, is followed by Sāyana who renders it by *dhanavān wealthy* ; this would mean that Savitṛ bestows wealth (cp. dādhad rátnā in 8 d, and vi. 71, 4 ā dāśúṣe suvati bhūri vāmām *he*, Savitṛ, *brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of su-ávas giving good help occur (svávasam, svávasā, svávasas). Roth takes svávān to be a nom. of this stem irregularly formed by analogy for su-ávās (cp. 88, 2 a). I follow the Pada text as the meaning is sufficiently good. Final ān, which regularly becomes ām before vowels (39), sometimes undergoes the same change before y (40, 4). rakṣásas has the accent of a m. in as (88, 2 a) ; the n. form is rákṣámsi. yātudhánān is added, as is often the case, without

a connecting ea: cp. note on rayim, in i. 1, 3 a; note that the Sandhi of ān before vowels (89) does not apply at the end of an internal Pada. If Savitṛ in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4 : úd u ṣyā devāḥ Savitā dámunā híranyapāṇīḥ pratidōṣám ásthāt that god Savitṛ, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to á asthāt, that is, he has mounted his car, cp. 4 c. gr̄nānás: pr. pt. Ā., with ps. sense, of 1. gṛ sing, greet.

११ ये ते पन्थाः सवितः पूर्वासीं अरेणवः सुकृता अन्तरिच्चे। तेभिन्नौ अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव॥	ये । ते । पन्थाः । सवितरिति । पूर्वासीः । अरेणवः । सुकृताः । अन्तरिच्चे । तेभिः । नः । अद्य । पथिभिः सुगेभिः । रक्षा । च । नः । अधि । च । ब्रूहि । देव॥
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11 yé te pánthāḥ, Savitāḥ, pūrviāśo,  
arenávah súkṛtā antárikṣe,  
tébhīr nō adyā pathibhīḥ sugé-  
bhī  
ráksā ca no, ádhi ca brūhi, for us, O god.  
deva.

te : the dat. and gen. of tvám, is always unaccented ; while tō, N. pl. m. and N. A. du. f. n. of tā, is always té. pánthāḥ : N. pl. of pánthā, m. *path*, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitāḥ : when final Visarjanlya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by íti in the Pada text ; here Savitar íti. \*renávas : the initial a must be restored (see note on Ágne, i. 1, 9 b ; but a is not elided after o in c and d) ; on the accent of a Bv. formed with privative a, see p. 455, c a. sú-kṛtāḥ : Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former ; p. 456, 1 a. tébhīs : inst. of tā, p. 106 ; p. 457, 11 b. In c nō adyā should be pronounced because e and o are shortened before a (p. 437, a 4) ; this rule does not apply when e and o are separated from a by the caesura ; hence in d ó, ádhi should be pronounced. sugébhī : see 47. The final a of ráksā is lengthened because the

second syllable of the Pāda favours a long vowel. *ādhi...brūhi*: *be our advocate*; the meaning of this expression is illustrated by other passages: in i. 123, 8 Savitṛ is besought to report to Surya that his worshippers are sinless; in vii. 60, 2 Surya is implored to make a similar report to the Ādityas.

## MARŪTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gāṇa*, *śārdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 83) and of Pr̥śni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasi is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of *vidyut* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *rṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khāḍi*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunders.

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, *to shine*, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh. ✓

१ प्र चे शुभ्ने जनयो न सप्तयो ।	प्र । चे । शुभ्ने । जनयः । न । सप्तयः ।
यामन्त्रुदस्य सूनवः सुदंससः ।	यामन् । रुद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चकिरे वृथि ।	रोदसी । इति । हि । मरुतः । चकिरे ।
मदन्ति वीरा विदधेषु घृष्यतः ॥	मदन्ति । वीराः । विदधेषु । घृष्यतः ॥

1 prá yé śúmbhante, jánayo ná,  
          sáptayo  
yáman, Rudrásya súnávah su-  
          dámsasah,

*The wondrous sons of Rudra,  
the racers, who on their course  
adorn themselves like women, the  
Maruts have indeed made the two*

ródasi hí Marútaś cakriré vṛ- worlds to increase. The impetuous  
dhé. heroes rejoice in rites of worship.  
mádanti vīrá vidátheṣu ghfṣva-  
yah.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl. Ā. pf. of kr̄; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh worship (cp. p. 41, f. n. 1), and means divine worship.

२ त चक्षितासो महिमानमाशत ते । चक्षितासः । महिमानम् । आशृत ।  
दिवि रुद्रासो अधि चक्रिरे सदः । दिवि । रुद्रासः । अधि । चक्रिरे । सदः  
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।  
अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

2 tá uksitáso mahimánam ásata : They having waxed strong have  
diví Rudrásóádhi cakrire sádah. attained greatness : in heaven the  
árcaṇto arkám, janáyanta indri- Rudras have made their abode.  
yám,  
ádhi śríyo dadhire Pŕśnimá- Singing their song and generating  
tarah. the might of Indra, they whose  
mother is Pŕšni have put on glory.

té : N. pl. m. of tá that, 110. uksitásas : pp. of 2. uks (= vaks) grow. ásata : 3. pl. Ā. root ao. of amś attain. Rudrásas : the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi : prp. with the loc. diví ; 176, 2. janáyanta indriyám : that is, by their song. ádhi dadhire : 3. pl. Ā. pf. of ádhi dhā, which is especially often used of putting on ornaments. śríyas : A. pl. of śré glory ; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिभिस् गोमातरः । यत् । शुभयन्ते । अज्जिभिः ।  
तनुषु शुभा दधिरे विरुक्षतः । तनुषु । शुभा । दधिरे । विरुक्षतः ।  
दाधन्ते विश्वमभिमातिनमप् वाधन्ते । विश्वम् । अभिमातिनम् । अप् ।  
कर्त्तव्येषामनु रीयते घृतम् ॥ कर्त्तव्येषामनु । रीयते । घृतम् ॥

8 gómātarō yáe chubháyantē añjí-  
bhis,  
tanúṣu śubhrā dadhire virúk-  
mataḥ.  
bádhante viśvam abhimātinam  
ápa.  
vártmāni eṣām ánu riyate  
ghṛtám.

*When they whose mother is a cow  
deck themselves with ornaments,  
shining they put on their bodies  
brilliant weapons. They drive off  
every adversary. Fatness flows  
along their tracks.*

gómātaras : as the sons of the cow Práni. yáe chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on = they wear*. ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ánu riyate : 8. pl. Ā. pr. of ri *flow*. ghṛtám : *ghee = fertilizing rain*. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

४ वि ये भाजन्ते सुमंखास चृष्टिभिः । वि । ये । भाजन्ते । सुमंखासः । चृष्टि  
प्रच्यावयन्तो अच्युता चिदोजसा । भिः ।  
मनोजुवो यवरूपो रथेष्वा प्र॒च्यावयन्तः । अच्युता । चिद् । श्रीजसा ।  
वृष्ट्रातासः पृष्ठतोरसुग्धम् ॥ मनः॒जुवः । यत् । मरुतः । रथेषु । आ ।  
वृष्ट्रातासः । पृष्ठतीः । असुग्धम् ॥

4 ví yé bhrájante súmakhāsa ṛṣṭi-  
bhīḥ,  
pracyāváyanto ácyutā cid ójasā,  
manojúvo yán, Maruto, rá-  
theṣu ā  
vṛṣavrātāsaḥ pṛṣatir áyug-  
dhuam;

*Who as great warriors shine  
forth with their spears, overthrowing  
even what has never been overthrown  
with their might : when ye,  
O Maruts, that are swift as thought,  
with your strong hosts, have yoked  
the spotted mares to your cars,*

súmakhāsas : a Karmadhāraya cd. according to its accent (cp. p 455 10 c a), but the exact meaning of makhá is still somewhat uncertain. pra-cyāváyantas : pr. pt. of cs. of cyu move ; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhitā text, it invariably has a short vowel in the Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojūvas: N. pl. radical ū stem mano-jū, 100, II a (p. 88). rátheṣu á: 176, 2. pṛśatīs: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Ā. root ao. of yuj yoke.

५ प्र यद्येषु पृष्ठतीरयुग्धं	प्र। यत्। रथेषु। पृष्ठतीः। अयुग्धम्।
वाजे अद्रिं मरुतो रुहयन्तः।	वाजे। अद्रिम्। मरुतः। रुहयन्तः।
उतारुषस्य वि यन्ति धाराश्	उत। अरुषस्य। वि। यन्ति। धाराः।
चर्मेवोदभिर्बुदन्ति भूमे॥	चर्मेऽद्य। उदभिः। वि। उन्दन्ति। भूमे॥

५ prá yád rátheṣu pṛśatīr áyug-	when ye have yoked the spotted
dhvam,	mares before your cars, speeding, O
váje ádrim, Maruto, ramphá-	Maruts, the stone in the conflict,
yantah,	they discharge the streams of the
utáruṣasya ví śanti dhárāś	ruddy (steed) and moisten the earth
cármevodábhír ví undanti bhú-	like a skin with waters.
ma.	

áyugdhvam: with loc., cp. 204, 1 b. ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣasya: the ruddy steed of heaven; cp. v. 88, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (vájí áruṣah) is spoken of. ví śanti: 3. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. undanti: 3. pl. pr. of ud wet. bhúma: N. of bhúman n. earth (but bhúmán m. abundance).

६ आ वौ वहन्तु सत्यो रघुषदो	आ। च। वहन्तु। सत्यः। रघुषदः।
रघुपत्वानः प्र जिगात वाङ्गभिः।	रघुपत्वानः। प्र। जिगात। वाङ्गभिः।
सीदता बुहिस्कृ वः सदस्कृतं	सीदत। आ। बुहिः। उस्कृत। वः। सदस्कृतम्।
मादयधं मरुतो मध्वो अन्वसः॥	मादयधम्। मरुतः। मध्वः। अन्वसः॥

6 आ वाहन्तु साप्तयो रघु-  
श्यादो;  
रघुपात्वानाः प्रा जिगाता बाहु-  
भीः.  
सिदाः बर्हिः उरु वाह सादा  
कृताम्.  
मादायाध्वम्, Maruto, माध-  
वो अन्धसाः.

*Let your swift-gliding racers  
bring you hither. Swift-flying come  
forward with your arms. Sit down  
on the sacrificial grass: a wide  
seat is made for you. Rejoice, O  
Maruts, in the sweet juice.*

raghu-syādas: Sandhi, 67 b. raghupātvānas: as belonging to  
this Pāda to be taken with prā jigāta (gā go). bāhūbhīs: with  
outstretched arms as they drive. sīdata ā: 2. pl. ipv. pr. of sad sit  
with prp. following (p. 468, 20). sādas: Sandhi, 48, 2 a. kṛtām: as finite vb., 208. mādāyādhvam: cs. of mad rejoice, with gen.,  
202 A b. mādhvas: gen. n. of mādhu, p. 81, f. n. 12; the sweet  
juice is Soma.

७ ते वर्धन्ते स्वतंवसो महित्वना  
नाकं तस्युरुच चक्रिरु सदः।  
विष्णुर्यज्ञावद्वृष्टेण मदुच्युतं  
वयो न सीदुनधि बृहिषि प्रिये॥

ते । अवर्धन्ते । स्वतंवसः । महित्वना ।  
आ । नाकम् । तस्युः । उरु । चक्रिरु । सदः ।  
विष्णुः । यत् । ह् । आवत् । वृष्टेणम् ।  
वयः । न । सीदुन् । अधि । बृहिषि ।  
प्रिये ॥

7 ते 'vardhanta svātavaso mahi-  
tvana:  
आ नाकम् तस्थुरु; उरु चक्रिरु  
सदाः.  
Viṣṇur yád dhávad vṛṣṭanam  
madacyútam,  
वायो ना सिदान्न आधि बर्हिषि  
प्रिये.

*Self-strong they grew by their  
greatness: they have mounted to the  
firmament; they have made for them-  
selves a wide seat. When Viṣṇu  
helped the bull reeling with intox-  
ication, they sat down upon their  
beloved sacrificial grass like birds.*

ते 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvanā: inst.  
of mahitvanā, p. 77, f. n. 3 आ तस्थुरु: vb. of a principal sentence

accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (fndrā-Viṣṇū) with Indra. dha: Sandhi, 54. ávat: 3. s. ipf. of av *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vṛṣan: dec., 90, 1; both this word and madacyút are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: ‘when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.’ vāyas: N. pl. of ví *bird*. sīdan: unaugmented ipf. of sad sit.

८ शुरां इवेव्युधयो न जग्मयः  
अवस्थयो न पृतनासु येतिरे ।  
भयन्ते विश्वा भुवना मरुद्भी  
राजान् इव ल्विषसंदृशो नरः ॥

शुराःऽइव । इत् । युधयः । न । ज-  
ग्मयः ।  
अवस्थाः । न । पृतनासु । येतिरे ।  
भयन्ते । विश्वा । भुवना । मरुद्भयः ।  
राजानःऽइव । ल्विषसंदृशः । नरः ॥

8 śurā ivēd yúyudhayo nā jāgma-  
yah,  
śravasyávo nā pṛtanāsu yetire.  
bhayante viśvā bhúvanā Marú-  
bhio:  
rājāna iva tvesásamdr̥śo nárah.

*Like heroes, speeding like war-  
riors, like fame-seeking (men) they  
have arrayed themselves in battles.  
All creatures fear the Maruts: the  
men are like kings of terrible  
aspect.*

iva: note how this pcl. interchanges with nā in this stanza.  
yetire: 3. pl. pf. Ā. of yat: 187, 2 a. bhayante: 3. pl. pr. Ā. of bhī *fear*; the pr. stem according to the bhū class is much commoner in the RV. than that according to the third class. Marúdbhyas: 201 A b. náras: the Maruts; N. pl. of nr̥ *man*, 101, 1.

९ ल्वष्टा यद्वज्ञं सुकृतं हिरुख्यम्  
सहस्रमृद्धिं खपा अवर्तयत् ।

ल्वष्टा । यत् । वज्ञम् । सुकृतम् । हिरु-  
ख्यम् ।

थृत्त इन्द्रो नर्यपांसि कर्तवे  
इहंवृत्तं निरपामौच्छदर्णवम् ॥

सुहस्त्रभृष्टिम् । सुउच्चपाः । अवर्तयत् ।  
धृत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।  
अहन् । वृत्तम् । निः । अपाम् । औच्चात् ।  
च्छर्णवम् ॥

9 Tvāṣṭā yád vājram súkṛtam  
hiranyáyam  
sahásrabhr̥stíṁ suápā ávarta-  
yat,  
dhatté Índro náriápāmsi kár-  
tave :  
áhan Vṛtrám, nír apám aubjad  
arnavám.

When the skilful Tvāṣṭr had turned the well-made, golden, thousand-edged bolt, Indra took it to perform manly deeds: he slew Vṛtra, and drove out the flood of waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvāṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 82, 1 c and 2 b: áhann áhim, ánv apás tatarda; Tvāṣṭā asmai vājram svaryām tataksa he slew the serpent, he released the waters; Tvāṣṭr fashioned for him the whizzing bolt. dhatté: 8. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, *in order to perform* (kr), 211. náryá-pāmsi is here and in viii. 96, 19 analysed by the Pada text as náriápāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand náryāṇi appears once (vii. 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápāmsi; the epithet náryāpasam, analysed by the Padapāṭha (viii. 98, 1) as nárya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation náryápāmsi (to be read náriápāmsi) in the Samhitā text, and náryā|ápāmsi in the Pada text. nír aubjat: 8. s. ipf. of ubj force (cp. 28 c).

90 कुर्व्व नुग्रेऽवृत्तं त ओवसा  
दावृहाणं चिद्विभिदुर्विपर्वतम् ।  
धमन्तो वाणं मुखतः सुदानंवो

कुर्व्वम् । नुग्रेऽवृत्तम् । ते । ओवसा ।  
दुदुहाणम् । चित् । विभिदुः । वि ।  
पर्वतम् ।

मदे सोमस्य रखानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुदानवः ।  
मदे । सोमस्य । रखानि । चक्रिरे ॥

10 ūrdhvám nunudre avatám tá  
ójasā;  
dādṛhānám cīd bibhidur ví pár-  
vatam.  
dhámanto vāñám Marútaḥ sudá-  
navo  
máde sómasya rápiāni cakrire.

*They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.*

ūrdhvám : *have pressed (the bottom) upward, that is, overturned, poured out*; avatám : the cloud ; = they have shed rain. dādṛhānám : pf. pt. Ā. of dṛh *make firm*, with long red. vowel (189, 9), shortened in the Pada text. bibhidur ví : p. 468, 20. párvatam : cloud mountain ; another way of saying the same thing. dhámantas : with reference to the sound made by the Maruts ; cp. árcantas, 2c. máde sómasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

99 जिह्वं नुगदेऽवतं तया दिशा-  
सिंचुत्सु गोतमाय तृष्णजे ।  
आगचन्तीमवसा चित्रभानवः  
कामं विप्रस्य तर्पयन्त धामभिः ॥

जिह्वम् । नुगदे । अवतम् । तया । दिशा ।  
असिंचन् । उत्सम् । गोतमाय । तृष्णजे ।  
आ । गच्छन्ति । ईम् । अवसा । चित्र  
भानवः ।  
कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

11 jihmám nunudre avatám tayah  
disá:  
ásiicann útsam Gótamāya trṣ-  
náje.  
á gachantim ávasā citrábhāna-  
vah:  
kámaṁ víprasya tarpayanta  
dhámabhiḥ.

*They have pushed athwart the well in that direction : they poured out the spring for the thirsty Gotama. Of brilliant splendour they approach him with help; may they satisfy the desire of the sage by their powers.*

jihmám : so as to be horizontal and pour out the water, much the same as úrdhvám in 10 a. tágā diśā : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of trp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मैश्चमानाय सन्ति	या । वः । शर्मैश्चमानायै । सन्ति ।
त्रिधातूनि दाशुषे यकृताधि ।	त्रिधातूनि । दाशुषे । यकृत् । अधि ।
अस्मभ्यं तानि मरुतो वि यन्त	अस्मभ्यम् । तानि । मरुतः । वि । यन्त् ।
रुयिं नौ धन्त वृषणः सुवीरम् ॥	रुयिम् । नौ । धन्त् । वृषणः । सुवीरम् ॥

12 yá vah sárma śáśamānáya sánti,  
tridhátüni dásúṣe yachatádhi.  
asmábhyam tāni, Maruto, ví  
yanta.  
rayím no dhatta, vṛṣanah, su-  
viram.

The shelters which you have for  
the zealous man, extend them three-  
fold to the worshipper. Extend  
them to us, O Maruts. Bestow on  
us wealth together with excellent  
heroes, mighty ones.

sárma : N. pl. n. (90, 2) śáśamānáya : pf. pt. Ā. of śam labour.  
tridhátüni : used appositionally (198). dásúṣe : dat. of dásváms,  
157 b. yachata ádhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam  
stretch. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of  
yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put  
(p. 144 B b). su-viram : that is, accompanied by warrior sons ; cp.  
vīrávattamam, i. 1, 3 c.

## VÍSNU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gáyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viśṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viśṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viśṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viśṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viśṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viśṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* *be active*, thus meaning 'the active one'.

#### i. 154. Metre: Triṣṭubh.

१ विष्णोर्नुं कं वीर्यैषि प्र वोचं  
यः पार्थिवानि विमे रजांसि ।  
यो अखंभायुदुत्तरं सुधस्यं  
विचक्रमाणस्त्रिधोरुगायः ॥

विष्णोः । नु । कं । वीर्यैषि । प्र ।  
वोचम् ।  
यः । पार्थिवानि । विमे । रजांसि ।  
यो । अखंभायत् । उत्तरम् । सुधस्यम् ।  
विचक्रमाणः । त्रिधा । उरुगायः ॥

1 Viṣṇor nū kam vīryāni prā vo-  
cam,  
yāḥ pārthivāni vimamē rájāmsi;  
yó áskabhāyad úttaram sadhā-  
stham,  
vicakramānás trēdhórugāyáh.

*I will now proclaim the heroic powers of Viśṇu, who has measured out the terrestrial regions; who established the upper gathering-place, having, wide-paced, strode out triply.*

kam: this pcl. as an encl. always follows nū, sū or hī (p. 225, 2).  
vīryāni: the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudatta in the same way as that preceding the Uddatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīrāṇi*. *prá vocam*: inj. ao. of *vac*, 147, 8. *páṛthivāni rájāṁsi*: the earth and the contiguous air. *vi-mamé*: this refers to the sun traversing the universe; cp. what is said of Varuna in v. 85, 5: *máneneva tashivāṁ antárikṣe vī yō mamé pr̄thivīm sūryena who standing in the air has measured out the earth with the sun, as with a measure.* *āskabhāyat*: ipf. of *skabh prop*; the cosmic action of supporting the sky is also attributed to Savitṛ, Agni, and other deities. *úttaram sadhāstham*: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-āñás*: pf. pt. Ā. of *kram*. *tre-dhā*: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ुु); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्वते वीर्येण मृगो न भीमः कुचुरो गिरिष्ठाः । यस्योऽस्तु चिषु विक्रमणेष्व अधिक्षियन्ति भुवनानि विश्वा ॥	प्र । तत् । विष्णुः । स्वते । वीर्येण । मृगः । न । भीमः । कुचुरः । गिरिष्ठाः । यस्य । उरुषु । चिषु । विक्रमणेषु । अधिक्षियन्ति । भुवनानि । विश्वा ॥
--	--

2 *prá tād Viśnuḥ stavate vīryēṇa, mṛgō nā bhīmāḥ kucarō giri-*  
*ṣṭhāḥ,*  
*yásyorūṣu triṣu vikrámaṇeṣu*  
*adhikṣiyánti bhūvanāni viśvā.*

*By reason of his heroic power, like a dread beast that wanders at will, that haunts the mountains, Viśnu is praised aloud for that: he in whose three wide strides all beings dwell.*

*prá stavate*: Ā. of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād*: the cognate acc. (p. 300, 4) referring to the heroic powers of Viśnu attributed to him in the preceding stanza. *vīryēṇa*: cp. note on *vīryāṇi* in 1 a. *mṛgás*: Sayana here interprets this

word to mean a beast of prey such as a lion; but though bhīmā occurs as an attribute both of simhā *lion* and of vṛṣabhā *bull* in the RV., giriṣṭhā is found three or four times applied to the latter and never to the former, and in the next stanza Viśnu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. ku-carā: Yāska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (ku = kutsitam karma blameworthy deed) or *going anywhere* (kva ayam na gachati where does he not go?). Note that the word is not analysed in the Pada text because ku does not occur as an independent word. Sāyaṇa has two explanations of giriṣṭhās: *dwelling in a lofty world* or *always abiding in speech* (giri as loc. of gir) *consisting of Mantras, &c.* (l); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. vikrāmaneṣu: note that the final vowel of the Pada must be restored at the junction with the next Pāda. adhi-kṣiyānti: the root 1. kṣi follows the ad class (kṣeti) when it means *dwell*, but the bhū class (kṣayati) when it means *rule over*. With c and d ep. what is said of Savitṛ in i. 85, 5.

३ प्र विष्णवे शूषमेतु मन्म  
गिरिचितं उरुगायाय वृष्टे ।  
य इदं दीर्घं प्रयतं सुधख्यम्  
एको विममे चिभिरत्पदेभिः ॥

प्र। विष्णवे । शूषम् । एतु । मन्म ।  
गिरिचिते । उरुगायाये । वृष्टे ॥  
यः । इदम् । दीर्घम् । प्रयतम् । सुध  
स्यम् ।  
एके । विममे । चिभिः । इत । पदेभिः ॥

3 prá Viśnave śūṣám etu mánma,  
girikṣita urugāyāya vṛṣne,  
yá idám dīrghám práyatam sa-  
dhástham  
éko vimamé tribhír ít padé-  
bhiḥ ;

*Let my inspiring hymn go forth  
for Viśnu, the mountain-dwelling  
wide-pacing bull, who alone with  
but three steps has measured out  
this long far-extended gathering-  
place;*

śūṣám: the ū must be slurred disyllabically (= ū). idám sadhástham: of course the earth as opposed to úttaram sadhástham in 1 c. ékas and tribhís are antithetical. íd emphasizes the latter

word : *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viśnu, in the latter to the wild beast to which Viśnu is compared : girikṣit = giriṣṭhā ; urugāyā = kucarā ; vṛṣan = mṛgo bhīmāḥ. This correspondence of kucarā (besides V.'s alternative exclusive epithet urukramā in 5c and elsewhere) confirms the explanation of urugāyā as *wide-pacing* from gā go (Yāska, mahāgati having a wide gait), and not *widely sung* from gā sing (Sāyaṇa).

४ यस्तु ची पूर्णा मधुना पुदान् ।	यस्तु । ची । पूर्णा । मधुना । पुदानि ।
अक्षीयमाणा स्वधया मदन्ति ।	अक्षीयमाणा । स्वधया । मदन्ति ।
य उं विधातुं पृथिवीमुत वाम् ।	यः । उं इति । विधातुं । पृथिवीम् ।
एको दाधारं सुवनानि विश्वा ॥	उत । वाम् ।
	एकः । दाधारं । सुवनानि । विश्वा ॥

4 yásya trí pūrnā mádhunā pa-  
dáni  
áksīyamānā svadháyā mādanti;  
yá u tridhátu pr̄thivím utá  
dyám  
éko dādhára bhúvanāni vísvā.

Whose three steps filled with  
mead, unfailing, rejoice in bliss;  
and who in threefold wise alone  
has supported earth and heaven,  
and all beings.

trí: n. pl. of trí (105, 3). padány: the final vowel of the Pāda must be restored; cp. 2c. pūrnā: cp. p. 808 d. áksīyamānā: *never failing* in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cld. are not analysed in the Pada text. svadháyā: inst. with verbs of rejoicing (p. 808 c). mādanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhátu: this n. form is best taken adverbially = tredhá in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. ékas: alone in antithesis to vísvā, cp. 3 d. dādhára: pf. of dhṛ, with long red. vowel (139, 9), which is here not shortened in the Pada text.

५ तदस्य प्रियम् भि पाथो अशां  
नरो यच्च देवयवो मदन्ति ।  
उरुक्रमस्य स हि बन्धुरित्या  
विष्णोः पुदे परमे मधु उत्सः ॥

तत् । अस्य । प्रियम् । अभि । पाथः ।  
अशाम् ।  
नरः । यच्च । देवयवः । मदन्ति ।  
उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।  
विष्णोः । पुदे । परमे । मधुः । उत्सः ॥

5 tād asya priyám abhí pátho I would attain to that dear  
asýām,  
domain of his, where men devoted  
náro yátra devayávo máganti: to the gods rejoice: for that,  
urukramásya sé hi bándhur truly akin to the wide-strider, is a  
itthá,  
Viśnoh padé paramé madhvá well of mead in the highest step  
útsah.

abhí asýām: op. root ao. of amś reach. yátra: in the third  
step of Viśnu = heaven, where the Fathers drink Soma with Yama  
(cp. i. 85, 6). náras: that is, pious men who dwell in heaven;  
N. pl. of nf, 101, 1. sé: referring to páthas is attracted in gender  
to bándhus, 194, 8. itthá: p. 218. madhvás (gen., p. 81, n. 12):  
cp. 4 a, where the three steps are filled with mead; but the third  
step is its special abode.

६ ता वा वास्तुन्युरमसि गमथी  
यच्च गावो भूरिशृङ्गा अयासः ।  
अचाहु तदुग्रगायस्य वृष्णः  
परमं पुदमवं भाति भूरि ॥

ता । वास्तु । वास्तुनि । उरमसि । गमथी ।  
यच्च । गावः । भूरिशृङ्गाः । अयासः ।  
अचाहु । तत् । उरुग्रगायस्य । वृष्णः ।  
परमं । पुदम । अवं । भाति । भूरि ॥

6 tā vām vástuni usmasi gáma- We desire to go to those abodes  
dhyai,  
yátra gávo bhúriśringā ayásah: of you two, where are the many-  
átráha tād urugáyásya viśnah horned nimble kine: there indeed  
paramám padám áva bháti that highest step of the wide-pacing  
bhúri.

vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś desire (134, 2 a). gáma-  
adhyai : dat. inf., p. 193, 7. gávas : N. pl. of gó cow (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yāska and Sāyaṇa as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gávas as stars, but there is little to support this interpretation. bhúri-śringās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayásas : this form is understood as a N. pl. of aya (from i go) by Yāska, who explains it as ayanās moving, and by Sāyaṇa as gantāras goers = ativistr̄tās *very widely diffused* ; but the occurrence of the A. s. ayásam, the G. pl. ayásām, as well as the A. pl. ayásas, indicates that the stem is ayás ; while its use as an attribute of simhá lion, ásva horse, and often of the Maruts, shows that the meaning must be active, swift, nimble. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

## DYÁVĀ-PṛTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáus is never addressed alone in any hymn, and Pṛthiv in only one of three stanzas. The dual compound Dyávā-Pṛthiví, moreover, occurs much oftener than the name of Dyáus alone. Heaven and Earth are also mentioned as rōdasi *the two worlds* more than 100 times. They are parents, being often called pitára, mātárā, jánitri, besides being separately addressed as 'father' and 'mother'. 'They have made and sustain all creatures; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering ; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

## i. 160. Metre: Jagatī.

१ ते हि आवापुष्टिवी विश्वंसुव  
ऋतवरी रजसो धारयत्कवी ।  
सुजन्मनी धिषणे अन्तरीयते  
द्विवो देवी धर्मणा सूर्यः शुचिः ॥

ते इति । हि । आवापुष्टिवी इति । विश्व-  
शंसुवा ।  
ऋतवरी इत्यत्वरी । रजसः । धार-  
यत्कवी इति धारयत्कवी ।  
सुजन्मनी इति सुजन्मनी । धिषणे इति ।  
अन्तः । देवते ।  
द्विवः । देवी इति । धर्मणा । सूर्यः । शुचिः ॥

1 té hi Dyávā-Pr̥thiví viśvásam-  
bhuvā,  
ṛtāvarī, rájaso dhārayatkavī :  
sujánmanī dhiṣāṇe antár īyate  
devō devī dhármaṇā Súriah  
śúciḥ.

*These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air: between the two divine bowls that produce fair creations the divine bright Surya moves according to fixed law.*

The first two Padas form an independent sentence; otherwise *hi* (p. 252) would accent *īyate* in c. *Dyávā-Pr̥thiví*: on the accent, and treatment in the Pada text, see note on i. 85, 1 b. *viśvá-śam-bhuvā*: dec., p. 89; accent, note on i. 1, 4 b; final *a* and *ā* are never contracted with *r* (*19 a* and note 5). *ṛtā-varī*: note that, when the final vowel of a cd. is *Pragṛhya*, this is in the Pada text first indicated by *iti*, and the cd. is then repeated and analysed; in the present case the suffix *varī* (f. of *van*, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of *ṛtā* is treated as metrically lengthened. *dhārayát-kavī*: a governing

cd. (189 A 2 a); the gen. rájasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivī. dhisáne: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. antár īyate goes between with acc.; the same thing is said of Savitṛ in i. 35, 9 b. dhárman n. ordinance (dharmán m. ordainer) is the only stem in the RV. (dhárma is a later one).

२ उरुव्यचसा महिनी असुश्वता उरुव्यचसा । महिनी इति । असुश्वता ।  
 पिता माता चुभुवनानि रक्षतः । पिता । माता । चुभुवनानि । रुक्षतः ।  
 सुधृष्टमे वपुष्येऽन रोदसी सुधृष्टमे इति सुधृष्टमे । वपुष्येऽन इति ।  
 पिता यत्सीमुभि रुपैरवासयत् ॥ न । रोदसी इति ।  
 पिता । यत् । सीम् । अुभि । रुपैः । अवासयत् ॥

2 uruvyácasā mahínī asaścátā,  
 pitá mātā ca, bhúvanāni rakṣ-  
 atah.

sudhṛṣṭame vapushe ná ródasī,  
 pitá yát sīm abhí rúpáir ávāsa-  
 yat.

*As Father and Mother, far-extending, great, inexhaustible, the two protect (all) beings. Like two most proud fair women are the two worlds, since the Father clothed them with beauty.*

uru-vyácasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. a-saścátā is a Bv. (as the accent shows, p. 455 c a) having no second, while á-saścánt (also an epithet of Dyāvā-prthivī) is a Karmadhāraya (p. 455, f. n. 2), not a second = unequalled. su-dhṛṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapushe: cp. note on vīryāni, i. 154, 1 a. pitá: the god here meant as the father of Dyāvā-prthivī may be Viśvakarman, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. sīm: see p. 249. abhí avāsayat: ipf. cs. of 2. vas wear.

३ स वह्निः पुचः पिचोः पवित्रवान् सः । वह्निःः पुचः । पिचोः । पवित्रवान् ।  
 पुनाति धीरो भुवनानि मायथा । पुनाति । धीरः । भुवनानि । मायथा ।

धेनुं च पृथिं वृषभं सुरेतसं      धेनुं । च । पृथिंम् । वृषभम् । सुरेतसम् ।  
विश्वाहा॑ सूक्तं पर्यो अस्य दुचत ॥ विश्वाहा॑ । शुक्रम् । पर्यः । अस्य । धुचत ॥

3 sá vāhniḥ putrāḥ pitṛōḥ pavī-  
travān  
punāti dhīro bhūvanāni mā-  
yāyā.  
dhenūm ca pŕśnīm vṛṣabham  
surētasam  
viśvāhā sukrām páyō asya duk-  
ṣata.

*That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power. He has always milked from the speckled cow and from the bull abounding in seed his shining moisture.*

**putrás** : by the son of the parents (Heaven and Earth) Agni is meant ; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b ; he is especially called **vāhni** as the one who conveys (vahati) the gods to the sacrifice ; he is very frequently called **pāvakā purifier** (a term seldom applied to any other deity) ; he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains *purifies* by *illumines*. **dhenūm** : the term *cow* is often used in the RV. in the sense of earth. *ca* is here used with the first acc. instead of the second (cp. p. 228, 1). **vṛṣabham** : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). **-su-rētasam** : alludes to the shedding of rain. **viśvāhā** is a cd. adv. resulting from the juxtaposition of **viśvā áhā** as an acc. of time (cp. p. 800, 5) = *for all days* equivalent to **áhā viśvā** which also occurs. **dukṣata** : unaugmented *sa* ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from *duh milk* (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपस्त्वंमे      अयम् । देवानाम् । अपसाम् । अपःऽत्मः ।  
यो जजान् रोदसी विश्वश्चभुवा । यः । जजान् । रोदसीऽर्थि । विश्व  
वि यो ममे रजसी सुक्रतूयया-      श्चभुवा ।

जरेभिः स्कम्बनेभिः समानुचे ॥ वि । यः । ममे । रजसी इति । सुक्रतुयायाः ।  
अजरेभिः । स्कम्बनेभिः । सम् । आनुचे ॥

4 ayām devānām apásām apás-  
tamo  
yó jajána ródasī viśváśam-  
bhuvā.  
ví yó mamé rájasī sukratūyáyā  
ajárebhiḥ skámbhanebhiḥ, sám  
ānṛce.

*He of the active gods is the most active who has created the two worlds that are beneficial to all. He who with insight has measured out the two spaces (and upheld them) with unaging supports, has been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apásām : partitive gen. (p. 821, b a). ví... mamé : this expression is also used of Viṣṇu (see i. 154, 1. 8) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám ānṛce : red. pf. of arc sing (189, 6), the Ā. being used in the ps. sense ; Sayāṇa explains it in an act. sense as pūjī-tavān has honoured, which he further interprets to mean sthāpitavān has established !

५ ते नो गृणाने महिनी महि अवः । ते इति । नः । गृणाने इति । महिनी  
चुचं द्यावापृथिवी धासथो वृहत् । इति । महि । अवः ।  
येनाभि कृष्टीस्तनाम विश्वहा । चुचम् । द्यावापृथिवी इति । धासयः ।  
पुनाव्यमोजो अस्य समिन्वतम् ॥ वृहत् ।  
येन । अभि । कृष्टीः । तनाम । विश्वहा ।  
पुनाव्यम् । अोजः । अस्य इति । सम् ।  
इन्वतम् ॥

5 té no gr̄ṇānē, mahinī, máhi érá-  
vaḥ,  
kṣatrám, Dyāvā-Pr̄thivī, dhā-  
satho br̄hát.

*So being lauded, O great ones, bestow on us, O Heaven and Earth, great fame and ample dominion. Bring for us praiseworthy strength*

yénābhí kr̥tis tatánāma viś- by which we may always extend  
 vāhā over the peoples.  
 panáyiam ójō asmé sám inva-  
 tam.

té: N. du. f., used anaphorically (p. 294, b). gr̥nānē: pr. pt. of 1. gr̥ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is máh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (88, 2 a a) are used in the N.A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhí . . . tatánāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśváhā in 3 d); on the accent ep. note on viśvátas in i. 1, 4 b. panáyya: see 162, 2. ójō: final o is pronounced short before ā (p. 487, a 4), but the rhythm of the break here (—ū—) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Prag̥hya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, ínv-a (183, 3 b).

## INDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭṛ, being made of iron (*āyasá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-báhu bearing the bolt in his arm* and *vajrīn wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*aṅkuśá*).

Having a golden car, drawn by two tawny steeds (*hári*), he is a car-fighter (*rathesṭhā*). Both his car and his steeds were fashioned by the R̥ibhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭṛ, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrīṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Brhaspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrā* and *śáciavant mighty, śácipáti lord of might, śatákratu having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (*āhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jit conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata, giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*údhar*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*púrbhíd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghávan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Papis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (=Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

## ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनस्वान्  
देवो देवान्कर्तुना पर्यभूषत ।  
यस्य शुभ्माद्रोदसी अभ्यसेतां  
नृमणस्य महा स जनासु इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।  
देवः । देवान् । कर्तुना । परिच्छभूषत ।  
यस्य । शुभ्मात् । रोदसी इति । अभ्यसे-  
ताम् ।  
नृमणस्य । महा । सः । जनासु । इन्द्रः ॥

1 yó jātā-evá prathamó mánasvān  
devó deván krátunā paryábhū-  
śat;  
yásya śúshmād ródasī ábhyase-  
tām  
nṛmṇásya mahná : sá, janāsa,  
Índrah.

*The chief wise god who as soon  
as born surpassed the gods in  
power; before whose vehemence the  
two worlds trembled by reason of  
the greatness of his valour: he,  
O men, is Indra.*

evá : see p. 224, 2. mánas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavítra-vān (i. 160, 3); had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó deván : cp. i. 1, 5 c. paryá-  
bhūśat : the exact meaning of the vb. pári bhūś is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable. Sayana explains it here as *encompassed with protection*; in the AV. as *ruled over*; in the TS. as *surpassed*. ródasī : the Pragṛhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 8). ábhyasetām : ipf. of bhyas = bhī be afraid of, with abl. (p. 816, b). mahná : inst. of mahán *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índrah ends every stanza (except the last) of this hymn; similarly víśvas-  
mād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामद्वृहद्  
यः पर्वतान्प्रकुपिताँ अरमणात् ।  
यो अन्तरिक्षं विमुमे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अद्वृहत् ।  
यः । पर्वतान् । प्रकुपितान् । अरमणात् ।  
यः । अन्तरिक्षम् । विमुमे । वरीयः ।

यो वामस्तम्भात् जनासु इन्द्रः ॥ यः । वाम् । अस्तम्भात् । सः । जनासुः ।  
इन्द्रः ॥

2 yáh pr̄thivím vyáthamānām  
ádr̄mhad,  
yáh párvatān prákupitām áram-  
nāt,  
yó antárikṣam vimamé várīyo,  
yó dyám ástabhnātः sá, janāsa,  
Índrah.

*Who made firm the quaking earth, who set at rest the agitated mountains; who measures out the air more widely, who supported heaven: he, O men, is Indra.*

yás: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. áramnātः ipf. of ram set at rest. vimamé várīyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, extended so as to be wider; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyám: acc. of dyó sky. ástabhnātः ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 8; 160, 4): cp. 218 d (p. 848).

३ यो हृत्वा हिमरिणात्सु सिन्धून्	यः । हृत्वा । अहिम् । अरिणात् । सुस् ।
यो गा उदार्जदप्यधा वृत्तस्य ।	सिन्धून् ।
यो अश्मनोरुन्तर्पि जुजाने	यः । गाः । उत्तरुश्चार्जत् । अप्यधा । वृत्तस्य ।
सुवृक्षुमत्सु स जनासु इन्द्रः ॥	यः । अश्मनोः । अन्तः । अप्मिम् । जुजाने । सुवृक्षु । सुमत्सु । सः । जनासुः । इन्द्रः ॥

3 yó hatváhim árināt saptá sín-  
dhūn,  
yó gá udájad apadhá Valásya,  
yó áśmanor antár agním jajána,  
samvýk samátsuः sá, janāsa,  
Índrah.

*Who having slain the serpent released the seven streams, who drove out the cows by the unclosing of Vala, who between two rocks has produced fire, victor in battles: he, O men, is Indra.*

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: yó apó vavrvámsam Vṛtrám jaghána who slew Vṛtra who had enclosed the waters, and *ibid.* 3: yó gá udájad, ápa hí Valám váh who drove out the cows, for he unclosed Vala. árināt: ipf. of ri release. saptá síndhūn: the seven rivers of the Panjab. gás: A. pl. of gó cow. ud-ájat: ipf. of aj drive. There is some doubt as to the exact interpretation of apadhá, a word that occurs here only. In form it can only be an I. s. of apa-dhá (cp. 97, 2). The parallel use of ápa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhá means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tvám Valásya gómató 'pāvar bilam thou hast unclosed the aperture of Vala rich in cows. The form is explained by Durga, the commentator on the Nirukta, by apadhānenā as meaning udghātanena Valasya by the unclosing of Vala. Sāyaṇa interprets it as an irregularity for the abl. = from the enclosure of Vala. Valásya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. áśmanor antár: between two clouds, according to Sāyaṇa; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (ádreh sūnūḥ).

४ येनेमा विश्वा च्यवना कृतानि  
यो दासं वर्णमधरं गुहाकः ।  
शुद्धीव् यो जिंगीवाँ सुचमादद्  
चुर्यः पुष्टानि स जनास् इन्द्रः ॥

येने । द्रुमा । विश्वा । च्यवना । कृतानि ।  
यः । दासम् । वर्णम् । अधरम् । गुहाः ।  
अकृतिकः ।  
शुद्धीइव । यः । जिंगीवान् । सुचम् ।  
आदद् ।  
चुर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemá vísvā cyávanā kṛtāni,  
yó dásam várnam ádharam gú-  
hákah;

*By whom all things here have  
been made unstable, who has made  
subject the Dasa colour and has*

śvaghnīva yó jīgīvāṁ lakṣām made it disappear; who, like a  
ádad winning gambler the stake, has  
aryāḥ puṣṭāni: sá, janāsa, taken the possessions of the foe: he,  
índrah. O men, is Indra.

imá vísvā: all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 80, 22: yás tá vísvāni cicyuṣé who hast shaken the whole world. dāsamá várṇam: the non-Aryan colour (= kṛṣṇám várṇam), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and gūhā (put in hiding = cause to disappear, drive away). When a final Visarjanīya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting iti after the word and repeating the latter in its pause form: ákar ity ákāḥ. jīgīvāṁ: pf. pt. of ji win (189, 4); on the Sandhi see 40, 8. Since the normal metre requires - - after the caesura (p. 441, top), this word was here perhaps metrically pronounced jīgīvāṁ as it came to be regularly written in B. ádat: irr. a. ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = á-ádat has taken. aryás: gen of ari (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 8; and in the Index, p. 473.]

५ यं स्ता पूच्छन्ति कुहु सेति घोरम्	यम् । स्तु । पूच्छन्ति । कुहु । सः । इति ।
उतेमाङ्गलैषो अस्तीत्येनम् ।	घोरम् ।
सो अर्यः पुष्टीविंज इवा मिनाति	उत् । इ॒म् । आङ्गः । न । एषः । अस्ति ।
शदैस्त्री धन्त् स जनासु इन्द्रः ॥	इति । ए॒न्म् ।
	सः । अर्यः । पुष्टीः । विंजः । इव । आ ।
	मिनाति ।
	अत् । अस्ति । धन्त् । सः । जनासः । इन्द्रः ॥

5 yám smā pṛchánti kúha séti  
ghorám,  
utém āhur náisó astíti enam ;  
só 'ryáḥ pustír víja ivá mināti.  
śrád asmai dhatta : sá, janāsa,  
īndrah.

The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). pṛchánti : pr. of prach. séti for sá iti : the irr. contraction of sá with a following vowel is common (48 a). īm anticipates enam : see p. 220. āhur : pf. of ah say, 189, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás : the initial a, though written, should be dropped; otherwise the irr. contraction víjevá is just possible, but — for — following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c : á mināti to ádat; aryáḥ pustíḥ to āryáḥ pustáni; víjah to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghṇíva kṛtnür víja áminānā diminishing it as a skilful gambler the stakes. mināti : pr. of mī damage. śrád dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

६ यो रुध्रस्य चोदिता यः कृशस्य  
यो ब्रह्मणो नाधमानस्य कीरेः । यः । रुध्रस्य । चोदिता । यः । कृशस्य ।  
युक्तयाव्यो योऽविता सुशिप्रः । यः । ब्रह्मणोः । नाधमानस्य । कीरेः ।  
सुतसौमस्य स जनास इन्द्रः ॥ युक्तयाव्याः । यः । अविता । सुशिप्रः ।  
सुतसौमस्य । सः । जनासः । इन्द्रः ॥

6 yó radhrásyā coditá, yáḥ kṛśá-  
sya,  
yó brahmáno nádhamaṇasya  
kíréḥ;

Who is furtherer of the rich, of  
the poor, of the suppliant Brahmin  
singer; who, fair-lipped, is the  
helper of him that has pressed Soma

yuktágrāvño yó avitá suśipráḥ and has set to work the stones : he,  
sutásomasya : sá, janāsa, Ín- O men, is Indra.  
draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitá governs that of c. suśiprás : Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śipra being parallel to hári-ámaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches ; it could not well mean *jaws* which are hánū. yuktá-grāvñas : of him who has set in motion the stones with which the Soma shoots are pounded.

६ यस्याश्वासः प्रदिशि यस्य गावो यस्य। अश्वासः। प्रदिशि। यस्य। गावः।  
यस्य यामा यस्य विश्वे रथासः। यस्य। यामाः। यस्य। विश्वे। रथासः।

यः सूर्यं च उपसं जजान यः। सूर्यम्। यः। उपसम्। जजान।

यो अपां नेता स जनासु इन्द्रः॥ यः। अपाम्। नेता। सः। जनासः। इन्द्रः॥

7 yásyásvásah pradísi, yásya In whose control are horses, kine,  
gávo, clans, all chariots; who creates the  
yásya grámā, yásya víśve rá- sun, the dawn; who is the guide  
thásah; of the waters: he, O men, is  
yáh súriam, yá usásam jajána; Indra.  
yó apám netā: sá, janāsa, Ín-  
draḥ.

usásam : often also usásam ; du. N. A. usásā and usásā ; N. pl. usásas and usásas ; see 88, 2 a, f. n. 1.

८ यं क्रन्दसी संयुती विद्वच्येति यम्। क्रन्दसी इति। संयुती इति सुम-  
पेरुवर उभया अमिचाः। युती। विद्वच्येति इति विद्वच्येति।  
सुमानं चिद्रथमातस्थिवांसा परे। अवरे। उभयाः। अमिचाः।  
नाना हवेति स जनासु इन्द्रः॥ सुमानम्। चित्। रथम्। आतस्थिवांसा।  
नाना। हवेति इति। सः। जनासः। इन्द्रः॥

8 yám krándasí samyati vihvá-  
yete,  
párē ávara ubháyā amitrāḥ ;  
samānám cid rátham ātastihi-  
vámsā  
nánā havete : sá, janāsa, Ín-  
draḥ.

Whom the two battle-arrays,  
coming together, call upon diver-  
gently, both foes, the further and  
the nearer; two having mounted  
the self-same chariot invoke him  
separately: he, O men, is Indra.

sam-yatí: pr. pt. du. n. of sám-i go together. vi-hváyete (from hvā) and nánā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102, 5. 6: nánā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante siśásávah so men call on thee variously, desiring gains. párē 'vara: must be read párē ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krándasi: ubháyāḥ (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sāyaṇa, the superior and the inferior. samānám contrasted with nánā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान् चहृते विजयन्ते जनासो । यस्मात् । न । चहृते । विजयन्ते । जनासः ।  
यं सुधमान् अवसे हवन्ते । थम् । सुधमानाः । अवसे । हवन्ते ।  
यो विश्वस्य प्रतिमानं बभूव । यः । विश्वस्य । प्रतिमानम् । बभूव ।  
यो अच्युतच्युतं जनासु इद्धः ॥ यः । अच्युतच्युतं । सः । जनासु । इद्धः ॥

9 yásmān nárté vijáyante jánāso, Without whom men do not  
yám yúdhyamānā ávase há- conquer, whom they when fighting  
vante; call on for help; who has been a  
yó vísvasya pratimānam ba- match for every one, who moves the  
bhúva, immovable: he, O men, is Indra.  
yó acyutacyút: sá, janāsa,  
Índrah.

ná rté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). prati-mánam: cp. iv. 18, 4: nahí ní asya prati-mánam ásti antár játéṣu utá yé jánitvāḥ for there is no match for him among those who have been born nor those who will be born. acyuta-cyút: cp. 4 a; also iii. 30, 4: tvám cyāváyann ácyutāni . . . cárasi thou continuest shaking unshaken things.

90 यः शश्वतो महीनो दधानान् यः। शश्वतः। महि। एनः। दधानान्।  
अमन्यमानान्नश्वर्ते जघाने। अमन्यमानान्। श्वर्ते। जघाने।  
यः शर्धते नानुददाति शृष्टां यः। शर्धते। न। अनुददाति। शृष्टाम्।  
यो दस्योर्हन्ता स जनासु इन्द्रः॥ यः। दस्योः। हन्ता। सः। जनासुः। इन्द्रः॥

10 yáh sáávato máhi éno dádhānān Who slays with his arrow the  
ámanyamānāñ chárūā jaghána; unexpecting many that commit  
yáh sáárdhate nánudádāti sárdh- great sin; who forgives not the  
yám,  
yó dásyor hantá: sá, janāso,  
Índrah.

dádhānān: pr. pt. Á. of dhā. The Sandhi of ān (39) is not applied between Pádas (cp. i. 85, 10 c). ámanyamānāñ: not thinking scil. that he would slay them; on the Sandhi of n + ś, see 40, 1. śárvā: with his arrow (inst., p. 80); with his characteristic weapon, the vájra, he slays his foes in battle. jaghána: has slain (and still slays) may be translated by the present (213 A a). anu-dádāti: 3. s. pr. of ánu+dā forgive, with dat. (cp. 200 A f). dásyos: of the demon, a term applied to various individual demons, such as Sambara (11 a).

91 यः शश्वरं पर्वतेषु चियनं यः। शश्वरम्। पर्वतेषु। चियन्तम्।  
चत्वारिंश्चां शूरव्युव्विन्दत्। चत्वारिंश्चाम्। शूरदित्। अनुच्चविन्दत्।  
ओजायमानं यो अहि जघान् ओजायमानम्। यः। अहिम्। जघान।  
दानुं शयानं स जनासु इन्द्रः॥ दानुम्। शयानम्। सः। जनासुः। इन्द्रः॥

11 yáh Śámbaraṁ párveṣu kṣi-  
yántam  
catvārimśyám śarádi anvá-  
vindat;  
ojāyámānam yó áhim jaghána,  
Dánum śáyānam: sá, janāsa,  
Índrah.

*Who in the fortieth autumn  
found out Śambara dwelling in  
the mountains; who has slain the  
serpent as he showed his strength,  
the son of Dánu, as he lay: he,  
O men, is Indra.*

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. *kṣi-yántam*: see note on i. 154, 2 d. *catvārimśyám*: that is, Indra found him after a very long search, as he was hiding himself. *anvávindat*: ipf. of 2. vid *find*. The second hemistich refers to Indra's slaughter of Vṛtra. *ojāyámānam*: cp. iii. 82, 11: *áhann áhim pariśáyānam árṇa ojāyámānam thou slewest the serpent showing his strength as he lay around the flood*. *Dánum*: this is strictly the name of Vṛtra's mother, here used as a metronymic = *Dánavā*; cp. i. 82, 9: *Dánuḥ śaye sahávatsā ná dhenūḥ Dánu lay like a cow with her calf* (i. e. Vṛtra). *śáyānam*: pr. pt. Ā. of *śi lie* (184, 1 c).

१२ यः सुप्तरिद्धिमर्वृषभसुविष्मान्  
अवाच्छब्दसर्तवे सुप्त सिन्धून्।  
यो रौहिणमस्फुरद्धबाङ्गर  
द्यामारोहन्तं स जनास इद्धः॥

यः । सुप्तरिद्धिमः । वृषभः । तुविष्मान्  
अवाच्छब्दबत् । सर्तवे । सुप्त । सिन्धून्।  
यः । रौहिणम् । अस्फुरत् । बाङ्गबाङ्गः ।  
द्याम् । आरोहन्तम् । सः । जनासः । इद्धः॥

12 yáh saptáraśmir vṛṣabhbás túvi-  
smān  
avásṛjat sártave saptá sindhūn;  
yó Rauhiṇám ásphurad vájra-  
bāhur  
dyám áróhantam: sá, janāsa,  
Índrah.

*The mighty seven-reined bull who  
let loose the seven streams to flow;  
who armed with the bolt spurned  
Rauhina as he scaled heaven: he,  
O men, is Indra.*

The term *vṛṣabhbás* is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. *saptá-raśmis*:

*having seven reins* probably means ‘hard to restrain’, ‘irresistible’; Sāyaṇa interprets the cd. to mean ‘having seven kinds of clouds (parjanyās) that shed rain on the earth’. túviṣ-mān: the suffix man is separated in the Pada text only after vowels, as gó ḫ mān; on the Sandhi see 10 a. ava-ásrjat: ipf. of sṛj emit. sártave: dat. inf. of sṛ flow (p. 192, 4). saptá síndhūn: cp. 3 a and i. 85, 8 b. Rauhinám: a demon mentioned in only one other passage of the RV. dyám ā-róhantam: *ascending to heaven in order to attack Indra.*

93 यावा॑ चिदस्मै पृथिवी॒ नमेते॑	यावा॑ । चित् । अ॒स्मै॑ । पृथिवी॒ इति॑ ।
शुभ्माच्चिदस्मै॒ पर्वता॒ मयन्ते॑ ।	न॒मेते॑ इति॑ ।
यः सो॒मपा॑ निच्छितो॑ वच्चबाहू॒र्	शुभ्मात् । चित् । अ॒स्मै॑ । पर्वताः॑ । म॒यन्ते॑ ।
यो॑ वच्चहस्तः॑ स॒ ब्र॒तासु॑ इद्धः॑ ॥	यः॑ । सो॒मपा॑ । निच्छितः॑ । वच्चबाहू॒रः॑ । यः॑ । वच्चहस्तः॑ । सः॑ । ब्र॒तासु॑ । इद्धः॑ ॥

18 Dyávā cid asmai Pṛthivī namete;	Even Heaven and Earth bow
śúṣmāc cid asya párvatā bha-	down before him; before his ve-
yante;	hemence even the mountains are
yáh somapá॑ nicító vájrabáhur,	afraid. Who is known as the Soma-
yó॑ vájrahastaḥ: sa, janāsa,	drinker, holding the bolt in his arm,
Índrah.	who holds the bolt in his hand: he,
	O men, is Indra.

Dyávā ... Pṛthivī: the two members of Devatā-dvandvas are here, as often, separated by other words (186 A 1). asmai: dat. with nam *bow* (cp. 200 A 1 k, p. 311). bháyante: see note on i. 85, 8 c. śúṣmād: cp. 1 e. soma-pás (97, 2): predicative nom., (196 b). ni-citás: on the accent see p. 462, f. n. 4.

94 यः॑ सुन्वन्तमवति॑ यः॑ पच्चन्तं॑	यः॑ । सुन्वन्तम् । अवति॑ । यः॑ । पच्चन्तम् ।
यः॑ शंसन्तं॑ यः॑ शंशमानमूती॑ ।	यः॑ । शंसन्तम् । यः॑ । शंशमानम् । जूती॑ ।
यस्य॑ ब्रह्म॑ वर्धनं॑ यस्य॑ सोमो॑	यस्य॑ । ब्रह्म॑ । वर्धनम् । यस्य॑ । सोमः॑ ।
यस्य॑ राध॑ः॑ स॒ ब्र॒तासु॑ इद्धः॑ ॥	यस्य॑ । इद्धम् । राधः॑ । सः॑ । ब्र॒तासु॑ । इद्धः॑ ॥

14 yáḥ sunvántam ávati, yáḥ páca-  
ntam,  
yáḥ sámsantam, yáḥ sáśamā-  
nám ūtí;  
yásya bráhma várđhanam,  
yásya sómo,  
yásyedám rádhaḥ: sá, janāsa,  
Índraḥ.

*Who with his aid helps him that  
presses Soma, him that bakes, him  
that offers praise, him that has pre-  
pared the sacrifice; whom prayer,  
whom Soma, whom this gift  
strengthens: he, O men, is Indra.*

sunvántam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. sáśamānám: explained by Śāyaṇa as stotram kurvāṇam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śamsamānám praising. ūtí: contracted inst. of ūtī (p. 80) to be construed with ávati; cp. i. 185, 4: ávasā ávantī helping with aid. várđhanam: to be taken predicatively with each of the three subjects bráhma, sómas, rádhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 320, B 1 b). idám rádhas this gift = this sacrificial offering.

94 यः सुन्वते पचते दुधं आ चिद् वाजं दर्देष्यि स किलासि सूत्यः । वयं ते इदू विश्वहं प्रियासः सुवीरासो विद्युमावदेम ॥	यः । सुन्वते । पचते । दुधः । आ । चिद् । वाजम् । दर्देष्यि । सः । किल । असि । सूत्यः । वयम् । ते । इदू । विश्वहं । प्रियासः । सुवीरासः । विद्युम् । आ । वदेम ॥
--	--

15 yáḥ sunvaté pácate dudhrá á  
cid  
vájam dárdarṣi, sá kílāsi sat-  
yáḥ.  
vayám ta, Indra, viśváha pri-  
yásab,  
suvírāso vidátham á vadēm.

*As he who, most fierce, enforces  
booty for him that presses and him  
that bakes, thou indeed art true.  
We ever dear to thee, O Indra,  
with strong sons, would utter divine  
worship.*

This concluding stanza is the only one that does not end with the refrain sá, jánasa, Índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words *sá kíla\_asi satyáḥ* as such thou art indeed true = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Mandala : *bṛhád vadema vidáthe suvīrāḥ* we would, accompanied by strong sons, speak aloud at divine worship. ā cid: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of dī). te: gen. with *priyásas* (p. 822, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* worship, and that it means divine worship, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighantuка*, iii. 17; cp. note on i. 85, 1.

## RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pṛśni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*īśana*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhváṃs*), easily invoked and auspicious (*śivā*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, jálāṣa, *cooling*, and jálāṣa-bheṣaja, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive-agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet śivá, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

### ii. 33. Metre: Triṣṭubh.

१ आ ते पितर्मरुतां सुम्भमेतु	आ । ते । पि॒तः । मरुता॒म् । सु॒म्भम् । एतु॑ ।
मा नः सूर्येस्य संदृशीं युयोथाः ।	मा । नः । सूर्ये॒स्य । सु॒मुदृशः । यु॒योथाः ॥
अभि नौ वीरो अर्वैति चमेत्	अ॒भि । नौ । वीरो । अ॒र्वैति । च॒मेत् ।
प्र जायेमहि रुद्र प्रजाभिः ॥	प्र । जा॒येमहि । रु॒द्र । प्र॒जाभिः ॥

1 ā te, pitar Marutām, sumnám  
etu:  
mā naḥ sūryasya samdīśo yuyo-  
thāḥ.  
abhi no vīrō árvati kṣameta;  
prá jāyemahi, Rudra, prajá-  
bhiḥ.

*Let thy good will, O Father of the Maruts, come (to us): sever us not from the sight of the sun. May the hero be merciful to us in regard to our steeds; may we be prolific with offspring.*

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothāḥ: 2. s. inj. Ā. of 2. *yu* separate, with irregular strong radical vowel (p. 144, a). samdīśas: abl. 201 A 1. vīrás = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). árvati abhi kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ ल्वादत्तेभी रुद्र शंतमेभिः  
शुतं हिमा अशीय मेषजेभिः ।  
व्युत्सहूषी वितुरं व्यंहो  
व्यभीवाशातयस्त् विषुचीः ॥

2 tvādattebhī, Rud<sup>a</sup>ra, sāmtame-  
bhīḥ  
śatām himā aśīya bheṣajebhīḥ.  
vī asmād dvēṣo vitarām, vī  
ámho,  
vī ámīvās cātayasvā viṣūcīḥ.

त्वाऽदत्तेभिः । रुद्र । शम्दत्तमेभिः ।  
शुतम् । हिमाः । अशीय । मेषजेभिः ।  
वि । अश्वत् । द्वेषः । विद्वत्तरम् । वि । अंहः ।  
वि । अभीवाः । चातयस्त् । विषुचीः ॥

*By the most salutary medicines given by thee, O Rudra, I would attain a hundred winters. Drive far away from us hatred, away distress, away diseases in all directions.*

tvā-dattebhī : the first member of this cd. retains the inst. case-form (p. 278); Sandhi, 47. śatām : on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya : root ao. op. Ā. of amś (p. 171, 4). vī : the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām : adv. of the cpv. of vī *farther* (cp. út-tara) employed only with verbs compounded with vī. cātayasvā : ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viṣūcīḥ : A. pl. f. of viṣvañc *turned in various directions*, is used predicatively like an adv.

३ अर्द्धे जातस्त् रुद्र श्रियासि  
तवस्त्वमस्तुवसां वज्रबाहो ।  
पर्विणः पारमंहसः स्तुस्ति  
विश्वा अभीती रप्तसो युयोधि ॥

अर्द्धः । जातस्त् । रुद्र । श्रिया । असि ।  
तवस्त्वमस्तुवसां । वज्रबाहो इति  
वज्रबाहो ।  
पर्विणः । नः । पारम् । अंहसः । स्तुस्ति ।  
विश्वाः । अभीतीः । रप्तसः । युयोधि ॥

४ śréṣṭho jātasya, Rud<sup>a</sup>ra, śri-  
yāsi,  
tavāstamas tavásām, vajrabāho.  
párṣi nāḥ párām áṁhasaḥ su-  
asti;  
viśvā abhītī rápaso yuyodhi.

*Thou art the best of what is born, O Rudra, in glory, the mightiest of the mighty, O wielder of the bolt. Transport us to the farther shore of distress in safety. Ward off all attacks of mischief.*

jātásya : the pp. used as a n. collective noun = *that which has been born, creation.* vajra-bāho : it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragṛhya by the Pada text, but not in the Samhitā text (where for instance vāyav ā and vāya ukthēbhīḥ are written). pārṣi : from pṛ take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). nās : initial n cerebralized even in external Sandhi (65 A c). pārām : acc. of the goal (197 A 1). svastí : this word is not analysed in the Pada text (like sumatí, &c.) because asti does not occur as an independent substantive; here it is a shortened form of the contracted inst. svastí (p. 80, n. 2); it is several times used in the sense of a final dat. = svastáye. abhītis : = abhī itīs, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. yuyodhi : 2. s. ipv. of yu separate, with irr. strong radical vowel (p. 144, a).

४ मा त्वा रुद्र चुकुधामा नमोभिर् मा । त्वा । रुद्र । चुकुधाम् । नमः॒॒भिः॑ ।  
 मा दुष्टुती वृषभं मा सहृती । मा । दु॒॒ष्टुती॑ । वृ॒॒षभं॑ । मा । सहृती॑ ।  
 उत्त्रौ वीरौ अर्पय भेषजेभिर् उत् । नः । वीरान् । अर्पय । भेषजेभिः ।  
 भिषक्तमं त्वा भिषजां शृणोमि ॥ भिषक्तैतम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā námobhir,  
 mā dūṣṭutī, vṛṣabha, mā sa-  
 hūti.  
 ún no virām̄ arpaya bheṣajé-  
 bhir :  
 bhiṣaktamam̄ tvā bhiṣajām̄ śr-  
 nomi.

*May we not anger thee, O Rudra,  
 with our obeisances, nor with ill  
 praise, O bull, nor with joint  
 invocation. Raise up our heroes  
 with remedies : I hear of thee as  
 the best physician of physicians.*

cukrudhāma : this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pol. mā, which is employed with inj. forms only (180), decides the question. námobhis : that is, with ill or inadequate worship; cp. dūṣṭutī in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 48, 3 a. *sáhūti*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpaya*: cs. of *úd* *r* (p. 197, irr. 1) = *raise up, strengthen*. *bhiśājām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śr̥nomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवींमभिर्हवते यो हृविर्भिर्	हवींमऽभिः । हवते । यः । हृविर्भिः ।
अव् स्तोमेभी बुद्रं दिषीय ।	अव । स्तोमेभिः । बुद्रम् । दिषीय ।
चृदूदरः सुहवो मा नो अस्ति ।	चृदूदरः । सुहवः । मा । नः । अस्ति ।
वृभुः सुशिप्रीं रीरधन्मनायै ॥	वृभुः । सुशिप्रीः । रीरधन्मनायै ॥

५ hávīmabhir hávate yó havír-  
bhīr,  
áva stómebhī Rudārám diṣiya :  
ṛdūdárah suhávo má no asyái  
babhrúḥ suśípro rīradhan ma-  
náyai.

Rudra who is called on with invocations and with oblations, I would appease with songs of praise: may he, the compassionate, easy to invoke, ruddy brown, fair-lipped, not subject us to that jealousy of his.

hávīman: from *hū call*, but *havis* from *hu sacrifice*. áva diṣiya: s ao. op. Ā. of dā give (144, 3). ḛdūdáras is not analysed in the Pada text, perhaps owing to a doubt whether it is = ḛdu-udára or ḛdū-dára (the former is the view of Yāska who explains it as mrdu-udara); for ḛdū-pá and ḛdū-vfdh are separated and dara is separated in puram-dará. Both this word (according to the former analysis) and su-háva are Bv. (p. 455, ca). babhrús: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. su-śípras: see note on ii. 12, 6 c. rīradhat: inj. red. ao. of randh. asyái manáyai: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take hávate in a ps. sense (= hūyate according to Śayana). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्मा ममन्द वृषभो मृहत्वान्  
त्वचीयसा वर्यसा नाधमानम् ।  
घृणीव क्रायामंतुपा अशीया  
विवासेयं रुद्रस्य सुम्भम् ॥

उत् । मा । ममन्दु । वृषभः । मृहत्वान् ।  
त्वचीयसा । वर्यसा । नाधमानम् ।  
घृणीव । क्रायाम् । अतुपाः । अशीय ।  
आ । विवासेयम् । रुद्रस्य । सुम्भम् ॥

6 ún mā mamanda vṛṣabhbó Ma-  
rútvān  
tvákṣiyasā vāyasa nádhama-  
nam.  
ghṛṇīva chāyám arapá asiya :  
ā vivāseyam Rudrásya sum-  
nám.

*The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force. I would unscathed attain shade in heat as it were : I would desire to win the good will of Rudra.*

úd . . . mamanda: pf. of mand (nasalized form of mad) *gladden*; intransitive, *be glad*, in Ā. only. ṛṣabhás: Rudra. Marútvān: though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇī iva, taking ghṛṇī as a contracted inst. f. (p. 80) expressing either cause = *by reason of heat* (199 A 3) or time = *in heat* (199 A 5); Sāyaṇa's explanation is ghṛṇī iva *like one heated by the rays of the sun*; but a word ghṛṇī N. ghṛṇī does not occur, and the accent is wrong. For the simile ep. vi. 16, 38 : úpa chāyám iva ghṛṇer ágamma śárma te vayám we have entered thy shelter like shade (protecting) from heat (p. 317, 2). asiya: see 2 b; on the Sandhi of the final vowel of the Pada, ep. i. 160, 4 c. ā vivāseyam: op. ds. of van *win*.

७ क्ष॑ स्य ते रुद्र मृक्याकुर्  
हस्तो यो अस्ति भेषजो जलाषः ।  
अपभर्ता रप्तो देवस्या-  
मी तु मा वृषभ चक्षमीथाः ॥

क्ष॑ । स्यः । ते । रुद्र । मृक्याकुरः ।  
हस्तः । यः । अस्ति । भेषजः । जलाषः ।  
अपभर्ता । रप्तः । देवस्य ।  
मी । तु । मा । वृषभः । चक्षमीथाः ॥

7 kúva syá te, Rudra, mṛlayákur  
hásto yó ásti bheṣajó jálāṣah? apabhartá rápaso dáivasya  
abhi nú mā, vṛṣabha, cakṣam-  
ithāḥ.

*Where, O Rudra, is that merciful hand of thine which is healing and cooling? As remover of injury coming from the gods, do thou, O Bull, now be compassionate towards me.*

kvaí sya: see p. 450, b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartá: on the accent see p. 453, 9 d. dáivyasya: derived from the *gods*, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhi: final vowel metrically lengthened in the second syllable of the Pāda, but not in 1 c. cakṣamīthāḥ: 2. s. pf. op. of kṣam (p. 156, 3).

८ प्र वृभवे वृषभाय श्वितीचि  
महो महीं सुशुतिमीरयामि ।  
नमस्या कल्मलोकिनं नमोभिर्  
गृणीमसि त्वेषं रुद्रस्य नामं ॥

प्र । वृभवे । वृषभाय । श्वितीचि ।  
महः । महीम् । सुशुतिम् । ईरयामि ।  
नमस्य । कल्मलोकिनम् । नमःभिः ।  
गृणीमसि । त्वेषम् । रुद्रस्य । नामं ॥

8 prá babhráve vṛṣabháya śviticé mahó mahím susūtum írayámi. namasyá kalmalikinam námō-  
bhír. gr̄nímási tvesám Rudrásyá náma. For the ruddy-brown and whitish bull I utter forth a mighty eulogy of the mighty one. I will adore the radiant one with obeisances. We invoke the terrible name of Rudra.

prá... írayámi: an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śviticé: D. s. of śvityáñc (cp. 93). mahás: gen. s. m. of máh, beside the acc. s. f. of the same adj. (Sayaṇa: mahato mahatím), of the great one (Rudra); ep. i. 1, 5 c. namasyá: according to the Pada this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. gr̄nīmāśi: 1. pl. pr. of gr sing (p. 138).

९ स्थिरेभिरङ्गैः पुरुरुपं उयो	स्थिरेभिः । अङ्गैः । पुरुरुपः । उयः ।
बुभुः शुक्रेभिः पिपिशे हिरण्यैः ।	बुभुः । शुक्रेभिः । पिपिशे । हिरण्यैः ।
ईशानादुस्य सुवनस्य भूरेर्	ईशानात् । अुस्य । सुवनस्य । भूरेर् ।
न वा उं योषद्ग्रादसुर्यैम् ॥	न । वै । उं इति । योषद् । ग्राद । असुर्यैम् ॥

१० sthirébhīr ángaih pururúpa ugró babhrūh śukrébhīh pipíse híra- nyaih. íśānād asyá bhúvanasya bhúrer- ná vā u yoṣad Rudrād asuryām.	With his firm limbs, having many forms, the mighty one, ruddy- brown, has adorned himself with bright gold ornaments. From the ruler of this great world, from Rudra, let not his divine dominion depart.
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sthirébhīr ángaih : probably to be construed with pipíse, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sāyana supplies yuktás furnished with firm limbs. pipíse: pf. Ā. of pié. íśānād: pr. pt. (agreeing with Rudrād) of íś rule over with gen. (202 A a); the pf. pt. is íśānā. bhúres: agreeing with bhúvanasya; cp. vii. 95, 2: cétanti bhúvanasya bhúreh taking note of the wide world (where bhúres could not agree with any other word); Sāyana takes it with Rudrād. yoṣat: s. ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asuría, but as a substantive asuryá.

१० अर्हन्निमिष्ठि सायकानि धन्व-	अर्हन् । विमिष्ठि । सायकानि । धन्व ।
हृन्निष्ठं यज्जतं विश्वरूपम् ।	अर्हन् । निष्ठम् । यज्जतम् । विश्वरूपम् ॥
अर्हन्निष्ठं दयसे विश्वमध्यं	अर्हन् । ददम् । दयसे । विश्वम् । अध्यम् ।
न वा ओर्जीयो रुद्रु लदस्ति ॥	न । वै । ओर्जीयः । रुद्रु । लदत् । अ॒स्ति ॥

10 árhan bibharṣi sáyakāni dhánva  
árhan niṣkám yajatám viśvárū-  
pam;  
árhann idám dayase viśvam ábh-  
vam:  
ná vā ójīyo, Rudara, tvád asti.

*Worthy thou bearest arrows and bow; worthy thy adorable all-coloured necklace; worthy thou wieldest all this force: there is nothing mightier than thou, O Rudra.*

bibharṣi: 2. s. pr. of bhṛ bear; this pr. stem is much less common than that according to the first class, bhára. árhann: 52. idám: this, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dū divide. Sayaṇa interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317, 3).

99 सुहि श्रूतं गर्तुसदुं युवानं  
मृगं न भीमसुपहृतुमुयम्।  
मृक्का जरिचे रुद्रुं स्वानो  
अन्यं ते अस्मति वपन्तु सेनाः॥

सुहि । श्रूतम् । गर्तुसदुम् । युवानम् ।  
मृगम् । न । भीमम् । उपहृतुम् । उयम् ।  
मृक्क । जरिचे । रुद्रु । स्वानः ।  
अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

11 stuhí śrutám gartasádam yúvā-  
nam,  
mṛgám ná bhīmám upahatnúm,  
ugrám.  
mr̥lā jaritré Rudara stávāno:  
anyám tē asmán ní vapantu  
sénāḥ.

*Praise him, the famous, that sits on the car-seat, the young, the mighty, that slays like a dread beast. O Rudra, being praised be gracious to the singer: let thy missiles lay low another than us.*

yúvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgám ná bhīmám: cp. note on i. 154, 2 b; either a bull (*vṛṣabha* ná bhīmáḥ vi. 22, 1) or a lion (*simhá* ná bhīmáḥ, iv. 16, 14) may be meant. mr̥lā: ipv. of mr̥d; with dat., p. 311, f. stávānas: here, as nearly always, in a ps. sense. asmád: abl. with anyá, p. 317, 3. sénāḥ: that this word here means missiles is rendered probable by the parallel passage VS. 16, 52: yás te sahásram hetáyo 'nyám asmán ní vapantu tāḥ *may those thousand missiles of thine lay low another than us.*

१२ कुमारश्चित्पितरं वन्दमानं  
प्रति नानाम रुद्रोपयन्तम्।  
भूरेद्दातारं सत्पतिं गृणीषे  
सुतस्वं भेषजा रास्ये ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।  
प्रति । ननाम् । रुद्र । उपयन्तम् ।  
भूरेः । दातारम् । सत्पतिम् । गृणीषे ।  
सुतः । लम् । भेषजा । रास्ये ॥

12 kumārásé cit pitáram vándamā-

nam

práti nānāma Rudropayántam.  
bhúrer dátáram sátpatim grñíše:  
stutás tuám bheṣajá rāsi asmē.

*A son bows towards his father  
who approving approaches him, O  
Rudra. I sing to the true lord,  
the giver of much: praised thou  
givest remedies to us.*

The interpretation of a b is doubtful. It seems to mean : Rudra, as a father, approaches with approval the singer, as a son ; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayana (pratinato 'smi I have bowed down to) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma : = pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of ab: Rudra, being praised, shows his favour by bestowing his remedies ; the singer therefore extols him as the giver of riches. grñíše : an irr. form of the 1. s. Ā. of gr sing. asmē : dat., p. 104 ; 200 A 1.

१३ या वो भेषजा मदतः शुचीनि  
या शंतमा वृषणो चा मयोभु ।  
यानि मनुरवृणीता पिता नस  
ता शं च योद्य रुद्रस्य वरिम ॥

या । वः । भेषजा । मदतः । शुचीनि ।  
या । शमदतमा । वृषणः । चा । मयोभु ।  
यानि । मनुः । अवृणीत । पिता । नः ।  
ता । शम । च । योः । च । रुद्रस्य । वरिम ॥

13 yá vo bheṣajá, Marutah, śúcini,  
yá sáṃtamā, vr̥ṣaṇo, yá mayo-  
bhú,  
yáni Mánur ávṛpitā, pitá nas:  
tā sám ca yós ca Rudrásya  
vaśmi.

*Your remedies, O Maruts, that  
are pure, that are most wholesome,  
O mighty ones, that are beneficent,  
that Manu, our father, chose; these  
and the healing and blessing of  
Rudra I desire.*

Marutas: the Maruts, as the sons of Rudra (ep. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. mayobhū: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). Mánus: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. ávrñitā: 3. s. ipf. Ā. (with metrically lengthened final vowel) of 2. vṛ choose. śáṁ, yós: these words are frequently used in combination, either as adverbs or substantives.

१४ परि॒ णो हे॒ती चुदस्य॑ वृज्या॑ः	परि॑ । नः॑ । हे॒तिः॑ । चुदस्य॑ । वृज्या॑ः ।
परि॑ लेषस्य॑ दुर्म॑तिर्म॑ही॑ गात्॑ ।	परि॑ । लेषस्य॑ । दुः॑म॑तिः॑ । म॑ही॑ । गात्॑ ।
अव॑ स्थिरा॑ म॑घवंशस्तनुष्व॑	अव॑ । स्थिरा॑ । म॑घवंश॑भ्यः॑ । तनुष्व॑ ।
मीढ्व॑स्तो॑काय॑ तनयाय॑ मूळ॑ ॥	मीढ्व॑ः॑ । तो॑काय॑ । तनयाय॑ । मूळ॑ ॥

14 pári no hetí Rudrásya vṛjyāḥ, *May the dart of Rudra pass us*  
 pári tvesásya durmatir mahí by, *may the great ill will of the*  
 gät. *terrible one go by us: slacken thy*  
 áva sthirá maghávadbhyas ta- *firm (weapons) for (our) liberal*  
 nuṣva; *patrons; O bounteous one, be merci-*  
 mídhvas, tokáya tánayāya mr̄la. *ful to our children and descendants.*

vṛjyāś: 3. s. root ao. prc. (p. 172 a) of vṛj twist. gät: root ao. inj. of gā go. maghávadbhyas: the I. D. Ab. pl. of maghávan are formed from the supplementary stem maghávant (91, 5). áva tanuṣva sthirá: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mr̄la be merciful to (p. 311 f). mídhvas: voc. of the old unreduplicated pf. pt. mídhváms, cp. p. 66; 157 b (p. 182). mr̄la: = mr̄la, p. 437, a 9.

१५ एवा॑ ब॑ध्वो॑ वृष्म॑ चेकितान्॑	एव॑ । ब॑ध्वो॑ इति॑ । वृष्म॑ । चेकितान्॑ ।
यथा॑ देव॑ न हृणीषे॑ न हंसि॑ ।	यथा॑ । देव॑ । न । हृणीषे॑ । न । हंसि॑ ।
हृवन॑शुन्न॑ चद्रुह॑ ब॑धि॑	हृवन॑शुत॑ । नः॑ । चद्रु॑ । हृह॑ । ब॑धि॑ ।
वृहृद॑देम॑ विद॑ये॑ सुवीरा॑ः॑ ॥	वृहृत॑ । चद्रुम॑ । विद॑ये॑ । सुवीरा॑ः॑ ॥

15 evā, babbro vṛṣabha cekitāna,  
yáthā, deva, ná hṛniśé ná hám̄si,  
havanaśrún no Rudarehá bodhi.  
bhṛhád vadema vidáthe suvīrah.

*So, O ruddy brown, far-famed  
bull, be listening here, O Rudra, to  
our invocation, inasmuch as thou  
art not wroth and slayest not, O  
god. We would, with strong sons,  
speak aloud at divine worship.*

éva: to be taken with e, since in the normal syntactical order it should follow yáthā in the sense which it here has (p. 241, 1); when yáthā meaning *so that follows*, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit note; Sāyana explains it as *knowing all*, but the act. only has this sense (e. g. cikitváms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18b). hṛniśé: 2. s. Ā. pr. of 2. hṛ *be angry*. hám̄si: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

## APĀM NAPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet ásu-héman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gár̄bha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre: Triṣṭubh.

१ उपैमस्तुचि वाजयुर्वैस्तां	उपै। ईम। अ॒स्तुचि। वा॒जयु॒र्वैस्तां।
चनों दधीत नावो गिरो मे।	चनः। द॒धीत। ना॒वो। गि॒रो। मे।
अ॒पां नपा॒दाशुहेमा॑ कुवित्स	अ॒पाम। नपा॒त्। आ॒शुहेमा॑। कुवित्। सः।
सु॒पैश्चस्तुरति॑ जो॒षिष्ठि॑ ॥	सु॒पैश्चस्तुरति॑। करु॒ति। जो॒षिष्ठि॑ ॥

1 úpem asṛkṣi vājayúr vacasyám : *Desirous of gain I have sent forth this eloquence (to him) : may the son of streams gladly accept my songs. Will he, the Son of Waters, of swift impulse, perchance make (them) well-adorned? For he will enjoy (them).*

asṛkṣi : 1. s Ā. s ao. of sr̥j, which with úpa may take two acc., so that nādyám might be supplied. On ím see 180 (p. 220). dadhīta : 3. s. pr. op. Ā. of dhā, which with cánaś takes the acc. or loc. nādyá, which occurs only here, is evidently synonymous with apám nápāt in c. āśuhémā, though a Bv., is accented on the second member: see p. 455 c a. karati : 3. s. sb. root ao. of kr̥ : unaccented because kuvít necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded; cp. ii. 34, 6: dhíyam vājapeśasam a prayer adorned with gain; on the accent see p. 455 c a; on the Sandhi (-s k-) see 48, 2 a. jōṣiṣat : 3. s. sb. iṣ ao. of juṣ. hí explains why he is likely to accept them; it accents jōṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ हृमं स्वस्मि॑ हृद आ॑ सुतेष्ट्	हृमम्। सु॑। अ॒स्मि॑। हृदः। आ॑। सु॒तेष्ट्।
मन्त्रं वोचेम कुविद्यु॑ वेदत्।	मन्त्रम्। वो॒चेम्। कुवित्। अ॒द्यु॑। वेदत्।
अ॒पां नपा॒दसु॒र्यस्य॑ मृहा॑	अ॒पाम। नपा॒त्। अ॒सु॒र्यस्य॑। मृहा॑।
विश्वान्यो॑ भुवना॑ जजान ॥	विश्वा॒नि॑। अ॒र्यो॑। भु॒वना॑। जजान ॥

2 imám sú asmai hṛdá á sútaṣ-  
tám  
mántram vocema: kuvíd asya  
védat?  
Apám nápād, asuríasya mahná,  
viśváni aryó bhúvaná jajána.

We would verily utter from our  
heart this well-fashioned hymn for  
him. Perchance he will take note  
of it. The Son of Waters, the lord,  
by the greatness of divine dominion,  
has created all beings.

hṛdá á: this expression occurs several times, e.g. iii. 89, 1: matír hṛdá á vacyámānā a *prayer welling from the heart*. sútaṣtam *well-fashioned*, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. védat: 3. s. pr. sb. of vid *know*, with gen., cp. 202 A c. asuryásya: see p. 451, 6.

३ समन्या यन्त्युपे यन्त्यन्याः:  
समानमूर्वे नवाः पृष्ठन्ति।  
तम् शुचिं शुचयो दीदिवांसंम  
ञ्चापां नपातं परि तस्युरापेः॥

सम् । अन्याः । यन्ति । उपे । यन्ति ।  
अन्याः ।  
समानम् । ऊर्वम् । नवाः । पृष्ठन्ति ।  
तम् । कं इति । शुचिम् । शुचयः । दीदि  
वांसंम् ।  
ञ्चापाम् । नपातम् । परि । तस्युः । आपेः॥

8 sám anyá yánti, úpa yanti  
anyáḥ:  
samānám ūrvám nadíah p्र-  
ṇanti.  
tám û śúcim śúcayo dīdivám-  
sam

While some flow together, others  
flow to (the sea): the streams fill  
the common receptacle; him the  
pure, the shining Son of Waters,  
the pure waters stand around.

Apám nápātam pári tásthur  
ápah.

yánti: accented because of the antithesis expressed by anyáḥ—  
anyáḥ, the first vb. then being treated as subordinate (see p. 468 β).  
ūrvám: = ocean. samānám: common, because all streams flow  
into it. nadyás: cp. asuryásya in 2 c. p्रṇanti: from p्र fill.

ū: u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). dīdīvā̄msam: pf. pt. of dī shine, with lengthened red. vowel (189, 9) and shortened radical vowel; the sense is illustrated by 4 d. pári tasthur: = they tend him.

४ तमस्तेरा सुवतयोऽसुवानं	तम् । अस्तेरा: । सुवतयः । सुवानम् ।
मर्मृज्यमानाः परि यन्त्यापेः ।	मर्मृज्यमानाः । परि । यन्ति । आपेः ।
स शुक्रेभिः शिङ्कभी रेवदुष्टे	सः । शुक्रेभिः । शिङ्कभिः । रेवत् । अस्ते
दीदायाऽनिध्मो घृतनिर्णिगप्सु ॥	इति । दीदाय । अनिध्मः । घृतनिर्णिक् । अप्सु ॥

4 tám ásmerā yuvatáyo yúvānam  
 marmṛjyámānāḥ pári yanti á-  
 paḥ:  
 sá śukrébhiḥ śíkvabhiḥ revád  
 asmē  
 dīdāyānidhmó ghṛtánirṇigapsú.

Him, the youth, the young maidens, the waters, not smiling, making him bright surround: he with clear flames shines bountifully on us, without fuel in the waters, having a garment of ghee.

ásmerās: it is somewhat uncertain what is the exact sense hero implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. yúvānam: a term applied to Agni in several passages. marmṛjyámānās: the vb. mrj is often used of making Agni bright, with ghee, &c. śíkvabhis: the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending bhis is separated in the Pāda text, it is not so in śukrébhis because śukre is not a stem. asmē: dat. Pragṛhya, 26 c. dīdāya: 3. s. pf. of dī shine, with long red. vowel (189, 9). an-idhmás: accent, p. 455 c a; cp. x. 30, 4: yó anidhmó dīdayad apsú antár who shone without fuel in the waters. ghṛtánirṇik: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā): note that the second member appears in the Pāda text as nirnik, in accordance with the analysis nih-nik when the word occurs uncomounded.

५ अःस्मै तिस्रो अव्याध्या नारीं  
देवाय देवीर्दिंधिष्ठव्यन्नम्।  
क्षता इवोप हि प्रसुस्ते अःप्सु  
स पीयूषं धयति पूर्वसुनाम्॥

अःस्मै तिस्रः। अव्याध्या नारीः।  
देवाय देवीः। दिंधिष्ठन्ति। अन्नम्।  
क्षताः इव। उपै हि प्रसुस्ते। अःप्सु।  
स। पीयूषम्। धयति। पूर्वसुनाम्॥

5 asmāi tisrō avyathīāya nārīr  
devāya devīr didhiṣanti ānnam: On him, the immovable god, three  
kṛtā ivópa hí prasarsré apsú; divine women desire to bestow food:  
sá pīyūṣam dhayati pūrvasú- for he has stretched forth as it were  
nām. to the breasts (?) in the waters: he  
sucks the milk of them that first  
bring forth.

tisrō devīḥ: the waters in the three worlds are probably meant; in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and three maidens of the waters (yośānās tisrō ápyāḥ) are there mentioned: they wish to feed him, while he desires to drink their milk. didhiṣanti: ds. of 1. dhā bestow: this is the usual form, while dhītsa is rare. kṛtās: the meaning of this word, which occurs here only, is quite uncertain. pra-sarsré: 3. s. pr. int. of sr. dhayati: 3. s. pr. of 2. dhā suck. pūrvasúnām: i.e. Apām napāt is their first offspring; cp. x. 121, 7: ápo janāyantīr Agnim the waters producing Agni.

६ अश्वस्थाच जनिमास्त च स्त्रे  
द्वुहो रिषः संपृचः पाहि सूरीन्।  
आमासु पूर्षे पुरो अप्रमुखं  
नारातयो वि नश्वत्तानुतानि॥

अश्वस्थ। अत्र। जनिम। अस्त। च। स्त्रः।  
द्वुहः। रिषः। संपृचः। पाहि। सूरीन्।  
आमासु। पूर्षे। पुरो। अप्रमुखम्।  
न। अरातयः। वि। नश्वत्ता। न। अनु-  
तानि॥

6 ásvasya átra jánimāsyá ca svār.  
druhó riṣah sampīcah pāhi  
sūrīn.  
āmāsu pūrṣu parō apramṛṣyám  
nārātayo vi naśan nānṛtāni.

The birth of this steed is here  
and in heaven. Do thou protect  
the patrons from falling in with  
malice and injury. Him that is  
not to be forgotten, far away in  
unbaked citadels, hostilities shall  
not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. ávasya: Agni is often spoken of as a steed. átra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as stār; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampfcas as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrsú: loc. pl. of púr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naśat: inj. pr. of 3. naś reach.

७ स्व आ दमे सुदुधा यस्य धेनुः  
खधां पीपाय सुभव्न्मन्ति ।  
सो अपां नपादुर्जयन्पत्त्वं न्तर  
वसुदेयाय विधुते वि भाति ॥

स्वे । आ । दमे । सुदुधां । यस्य । धेनुः ।  
खधाम् । पीपाय । सुभव्न् । अन्ति ।  
सः । अपाम् । नपात् । उर्जयन् । अपत्तु ।  
अन्तः ।  
वसुदेयाय । विधुते । वि । भाति ॥

7 svá á dámē sudúghā yásya  
dhenuḥ,  
svadhām pīpāya, subhū ánnam  
atti;  
sò 'pám nápād ūrjáyann apsú  
antár,  
vasudéyāya vidhaté ví bhāti.

*He, in whose own house is a cow yielding good milk, nourishes his vital force, he eats the excellent food; he, the Son of Waters, gathering strength within the waters, shines forth for the granting of wealth to the advantage of the worshipper.*

svá á dámē: that is, within the waters; in i. 1, 8 své dámē refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *svadhām*: this word is not analysed in the Padapātha of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya*: 3. s. pf. of *pi swell*, with lengthened red. vowel (189, 9). *sō apām* must be read as *sō 'pām* since a must here be metrically elided (21 a; p. 465, 17, 8). On *apsv* *āntār* see p. 450, 2 b [where *apsvāntah* should be corrected to *apsvāntah*]. *vidhaté*: dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudhēyāya*: dat. of purpose, *ibid.*, B 2. *vī bhāti*: here Apām napāt is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्सा शुचिना देव्येन  
कृतावाजस उर्विधा विभाति ।  
वृया इदन्या मुवनान्यस्तु  
प्र जायन्ते वीरुधश्च प्रजाभिः ॥

8 yō apsū ā śūcīnā dāiyena  
ṛtāvājasra urviyā vibhāti :  
vayā id anyā bhūvanāni asya  
prā jāyante vīrudhaś ca prajā-  
bhiḥ.

*śūcīnā dāiyena* : = *divine brightness*. *ṛtāvā* : note that in the Padapātha the original short a is restored (cp. i. 160, 1). *vayās* : other beings are his offshoots because he produced them ; cp. 2 d : *viśvāni bhūvanā jajāna*. *prajābhīs* : cp. ii. 83, 1, *prā jāyemahi*. *prajābhiḥ*.

९ अपां नपादा ह्यस्थादुपस्तं  
जिह्वानामूर्धो विद्युतं वसानः ।  
तस्य ज्येष्ठं महिमानं वहन्तीरु  
हिरण्यवर्णाः परि यन्ति युद्धीः ॥

यः । अप्सु । आ । शुचिना । देव्येन ।  
कृतवौ । अवज्ञः । उर्विधा । विभाति ।  
वृयाः । इत । अन्या । मुवनानि । अस्तु ।  
प्र । जायन्ते । वीरुधः । च । प्रजाभिः ॥

*Who in the waters, with bright divinity, holy, eternal, widely shines forth : as offshoots of him other beings and plants propagate themselves with progeny.*

अपास् । नपात् । आ । हि । अस्थात् । उप-  
स्थम् ।  
जिह्वानाम् । कुर्ध्वः । विद्युतेम् । वसानः ।  
तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।  
हिरण्यवर्णाः । परि । यन्ति । युद्धीः ॥

9 Apām nápād á hí ásthād upá-  
stham  
jihmánām, ūrdhvó vidyútam  
vásānah.  
tásyā jyéṣṭham mahimánam  
váhantir,  
hiranyavarṇāḥ pári yanti yah-  
vih.

*The Son of Waters has occupied the lap of the prone (waters), (himself) upright, clothing himself in lightning. Bearing his highest greatness, golden-hued, the swift streams flow around (him).*

The lightning Agni is again described in this stanza. *jihmánām ūrdhváḥ*: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate . . . āsu jihmánām ūrdhváḥ . . . upásthe he grows in them, upright in the lap of the prone*. *tásya mahimánam* *his greatness = him the great one*. *hiranyavarṇāḥ*: because he is clothed in lightning. *pári yanti*: cp. 3 a and 4 b. *yahvīś*: the meaning of the word *yahvá*, though it occurs often, is somewhat uncertain: it may be *great* (*Naighaṇṭuka*, *Sāyaṇa*), or *swift* (*Roth*), or *young* (*Geldner*).

90 हिरण्यरूपः स हिरण्यसंदृग्  
अपां नपात्सेदु हिरण्यवर्णः ।  
हिरण्ययात्परि योनेनिषदा  
हिरण्यदा दंडत्वमस्मै ॥

हिरण्यरूपः । सः । हिरण्यसंदृग् ।  
अपाम् । नपात् । सः । इत् । कुं इति ।  
हिरण्यवर्णः ।  
हिरण्ययात् । परि । योनेः । निःसर्वं ।  
हिरण्यदाः । दुदृति । अन्नम् । अस्मै ॥

10 hiranyarūpāḥ, sá hiranyasam-  
dr̥g;  
Apām nápāt séd u hiranyavar-  
nah;  
hiranyáyat pári yóner niṣádyā,  
hiranyadā dadati ánnam asmai.

*He is of golden form, of golden aspect; this Son of Waters is of golden hue; to him (coming) from a golden womb, after he has sat down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. *séd*: 48 a. *pári* as a prp. here governs the abl. (176, 1 a). The *golden source* of Agni

may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but hiranyaśaya yóni may = hiranyaśagarbhá (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sayana wishes to supply rājate after niśādya = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, niśādya referring to asmai: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of niśādya (cp. 164, 1). hiranyaḍās: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the dakṣinā *the sacrificial fee* (x. 107, 2) it is said hiranyaḍā amṛtatvám bhajante *the givers of gold partake of immortality*. dadati: 8. pl. pr. act. of dā *give* (p. 125, f. n. 4). ánnam: the oblation (cp. 11 d).

99 तदस्यानीकमुत चारु नामा-  
पीच्यं वर्धते नपूरुपाम् ।  
यमिन्द्रते युवतयः समित्या  
हिरण्यवर्णं घृतमन्नमस्य ॥

तत् । अस्य । अनीकम् । उत् । चारु । नामा ।  
अपीच्यम् । वर्धते । नपूरुपाम् ।  
यम् । इन्द्रते । युवतयः । सम् । इत्या ।  
हिरण्यवर्णम् । घृतम् । अन्नम् । अस्य ॥

11 tād asyāníkam utá cárū náma  
apíciam vardhate náptur apám.  
yám indháte yuvatáyah sám  
itthá  
hiranyaavarṇam: ghṛtám ánnam  
asya.

*That face of his and the dear secret name of the Son of Waters grow. Of him, whom, golden-coloured, the maidens kindle thus, ghee is the food.*

ánikam: the flaming aspect of Agni seen at the sacrifice. apíciam: *secret*; cp. gúhyam cárū náma *the dear secret name of Soma* (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). yuvatáyas: the waters (cp. 4 a). sám: the prp. after the vb. (p. 468, 20). ghṛtám ánnam asya: cp. ghṛtánirñik in 4 d and subhv ánnam atti in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अस्मै वृहनामवमाय सखे । अस्मै । वृहनाम् । अवमाय । सखे ।  
 यज्ञैर्विधेम् नमसा हविर्भिः । यज्ञैः । विधेम् । नमसा । हविर्भिः ।  
 संसानु मार्ज्मि दिधिषामि विस्तीरु सम् । सानु । मार्ज्मि । दिधिषामि । विस्तीरुः ।  
 दधाम्यत्तेः परि वन्द चूर्मिः ॥ दधामि । अत्तेः । परि । वन्दे । चूर्मिः ॥

12 asmāi bahūnām avamāya sá- To him the nearest friend of  
 khye many we offer worship with sacri-  
 yajñāair vidhema námásā haví- fices, homage, oblations: I rub  
 bhiḥ : bright (his) back; I support (him)  
 sám sánu mārjmi; dídhiṣāmi with shavings; I supply (him)  
 bilmair; with food; I extol (him) with  
 dádhāmi ánnaiḥ; pári vanda stanzas.  
 rgbhīḥ.

avamāya: lit. *the lowest*, that is, *the nearest*; bahūnām (accent, p. 458, 2 a): *of many* (gods). In iv. 1, 5 Agni is invoked as avamā and nédiṣṭha *nearest*; and in AB. i. 1, 1 Agni is called the *lowest* (avamā) of the gods (while Viṣṇu is the *highest* paramā), because he is always with men as the terrestrial fire. sám mārjmi: cp. marmṛjyámānāś in 4 b; on the accent cp. i. 35, 9 c. The prp. sám may be supplied with the other two following verbs. dídhiṣāmi: pr. ds. of dhā *put*; accented as first word of a new sentence. bilmair: *with shavings*, to make the newly kindled fire flame up. ánnais: with oblations. dádhāmi: pr. of dhā *put*.

१३ स दृ वृष्टजनयत्तासु गर्भे सः । दृम् । वृष्टा । अजनयत् । तासु । गर्भम् ।  
 स दृ शिशुर्धयति तं रिहन्ति । सः । दृम् । शिशुः । धयति । तस् । रिहन्ति ।  
 सो अपां नपादनभिन्नातवणो अपाम् । नपात् । अनभिन्नातवणः ।  
 अवस्थेवेह तन्वा विवेष ॥ अवस्थेऽव । दृह । तन्वा । विवेष ॥

18 sá īm vṛṣājanayat tāsu gár-  
bhām;  
sá īm śisur dhayati; tām rih-  
anti;  
sō 'pām nápād ánabhīmlāta-  
varṇo  
anyásyevahá tanúā viveṣa.

*He, the bull, generated in them  
that germ; he, as a child, sucks  
them; they kiss him; he, the Son  
of Waters, of unfaded colour,  
works here with the body of  
another.*

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gárbhām; him, that is, a son. tāsu: in the waters, as his wives. īm in b = *them*, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. sō apām: here the a, though written must be dropped after o, as in 7 c. ánabhīmlāta-varṇas: he is as bright here as in the waters; cp. híranyavarnas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyásya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

98 अस्मिन् दे परमे तस्मिवांसम्  
अध्यस्मिर्विश्वहा दीदिवांसम्।  
आपो नस्त्रे घृतमन्वं वहन्तीः  
खयमत्कैः परि दीयन्ति यद्धीः॥

अस्मिन् । पदे । परमे । तस्मिवांसम् ।  
अध्यस्मिन् । विश्वहा । दीदिवांसम् ।  
आपः । नस्त्रे । घृतम् । अन्वं । वहन्तीः ।  
खयम् । अत्कैः । परि । दीयन्ति । यद्धीः ॥

14 asmín padé paramé tasthivám-  
sam,  
adhvasmábhir viśváhā dīdivám-  
sam,  
ápo, náptre ghrtám ánnam vah-  
antih,  
svayám étkaiḥ pári dīyanti  
yahviḥ.

*Him stationed in this highest  
place, shining for ever with un-  
dimmed (rays), the Waters, bringing  
ghee as food to (their) son, swift,  
themselves fly around with their  
robes.*

padé paramé: in the abode of the aerial waters. adhvasmábhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrébhīḥ

síkvabhir dídáya. náptre: apám is omitted because ápas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (dī *fly*); cp. pári yanti in 4 b and 9 d, and pári tasthur in 8 d.

१५ अयांसमपे सुच्चिति जनाया-  
यांसमु मधवत्यः सुवृक्तिम् ।  
विश्वं तद्वद्रं यदवन्ति देवा  
बृहदेम विदये सुवीराः ॥

अयांसम् । अपे । सुच्चितिम् । जनाय ।  
अयांसम् । कुं इति । मधवत्यभ्यः । सु  
वृक्तिम् ।  
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।  
देवाः ।  
बृहत् । बदेम् । विदये । सुवीराः ॥

15 áyāmsam, Agne, suksitím já-  
nāya;  
áyāmsam u maghávadbhyah su-  
vrktim:  
vísvam tát bhadrám yád ávanti  
deváh.  
bṛhád vadema vidáthe suvīrah.

I have bestowed, O Agni, safe  
dwelling on the people; I have also  
bestowed a song of praise on the  
patrons: auspicious is all that the  
gods favour. We would, with  
strong sons, speak aloud at divine  
worship.

áyāmsam: 1. s. s ao. of yam. Agne: the sacrificial Agni is here addressed. jánāya: on (our) people, by means of this hymn. suvrktim: a hymn that will produce the fulfilment of their wishes. bhadrám: if a hymn finds favour with the gods, it will produce blessings. vadema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 28; and the last Páda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

### MITRÁ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayáj-jana arraying men together appears to be peculiarly his. Savitṛ (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra : statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

### iii. 59. Metre: Trīṣṭubh, 1-5 ; Gāyatrī, 6-9.

१ मि॒चो जना॑न्यातयति ब्रुवा॒णो	मि॒चः । जना॑न् । या॒तयति । ब्रुवा॒णः ।
मि॒चो दा॒धार पृथि॒वीमु॒त वा॒म् ।	मि॒चः । दा॒धार् । पृथि॒वीम् । उ॒त । वा॒म् ।
मि॒चः कृष्टीरनिमिषा॒भि च॒ष्टे	मि॒चः । कृष्टीः । अनिं॒मिषा । अ॒भि । च॒ष्टे ।
मि॒चाय॑ हृव्यं घृतव॒ज्ञुहोत ॥	मि॒चाय॑ । हृव्यम् । घृतव॒त । जुहोत ॥

1 Mitró jánān yātayati bruvāñō ;	Mitra speaking stirs men ; Mitra
Mitró dādhāra pṛthivíṁ utá	supports earth and heaven ; Mitra
dyám ;	regards the people with unwinking-
Mitráh kṛṣṭír ánimisābhí caṣṭe :	eye : to Mitra offer the oblation-
Mitráya havyáṁ ghṛtavaj ju-	with ghee.
hota.	

yātayati: *stirs* to activity. bruvāñás: by calling, that is, arousing them; cp. what is said of Savitṛ: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that:

all may hear him' (ii. 38, 2). Sāyana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mītra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvāñāḥ. This Pāda occurs slightly modified in vii. 36, 2 as jánañ ca Mitró yatati bruvāñāḥ. dādhāraḥ: pf. = pr.; p. 842 a (cp. 189, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyám: acc. of dyó (102, 8). ánimisā: inst. of á-nimis; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. casṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 8 a).

२ प्र स मित्रं मर्तो अस्तु प्रथस्तान् । प्र । सः । मि॒त्रं । मर्तोः । अ॒स्तु । प्रथस्तान् ।  
 यस्तु आदित्यं शिर्वति व्रतेन । यः । ते । आ॒दि॒त्यं । शि॒र्वति । व्रतेन ।  
 न हन्यते न जीयते लोतो । न । हन्यते । न । जीयते । लो॒तोऽक्तः ।  
 नैनमंहो अश्मोत्वन्तितो न दूरात् ॥ न । ए॒नम् । अंहोः । अ॒श्मोत्वि । अन्तितः ।  
 न । दूरात् ॥

2 prá sá, Mītra, mártō astu prá-  
 yasvān,  
 yás ta, Āditya, śikṣati vraténa.  
 ná hanyate, ná jīyate tuóto:  
 náinam ámho 'śnoty ántito ná  
 dūrāt.

*Let that mortal offering oblations, O Mītra, be pre-eminent who pays obeisance to thee, O Āditya, according to (thy) ordinance. He who is aided by thee is not slain nor vanquished: trouble reaches him neither from near nor from far.*

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pāda has one syllable too many as written in the Saṃhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— — —) remains quite irregular (p. 440, 4 B).

३ अनमीवास् इङ्क्या मद्नो  
मितज्ज्वो वरिमन्ना पृथिव्याः ।  
आदित्यस्य व्रतमुपच्चियन्ते  
वृथं मित्रस्य सुमतौ स्थाम ॥

8 anamivāsa īlayā mādanto,  
mitajñavo vārimann ā pṛthi-  
vyāḥ,

Ādityasya vratām upakṣiyánto,  
vayám Mitrásya sumatáu siāma.

váriman : loc. (90, 2) with á ; note that váriman is n., varimán, m. (p. 453, 9 e). Ādityásya : that is, of Mitra.

४ अयं मित्रो नमस्यः सुशेवो  
राजा सुच्चन्नो अजनिष्ट वेधाः ।  
तस्य वृथं सुमतौ यज्ञियस्या-  
पि भद्रे सौमनसे स्थाम ॥

4 ayám Mitró namasíah suisévo,  
rājā sukṣatró ajaniṣṭa vedháḥ :  
tásya vayám sumatáu yajñi-  
yasya,  
ápi bhadré saumanasé siāma.

ajaniṣṭa : 3. s. Ā. is no. of jan. vedhás : that is, as a wise moral ruler ; on the dec. see 83, 2 a. ápi : to be taken as a verbal prp. with as be.

५ महौ आदित्यो नमसोपसद्वी  
यात्यज्ज्वनो गृणते सुशेवः ।  
ब्रह्मा एतत्पञ्चतमाय जुष्टम्  
अप्यौ मित्राय हुविरा चुहोत ॥

अनमीवासः । इङ्क्या । मद्नः ।  
मितज्ज्ववः । वरिमन् । आ । पृथिव्याः ।  
आदित्यस्य । व्रतम् । उपच्चियन्तः ।  
वृथम् । मित्रस्य । सुमतौ । स्थाम् ॥

*Free from disease, delighting in  
the sacred food, firm-kneed on the  
expanse of earth, abiding by the  
ordinance of the Āditya, may we  
remain in the good will of Mitra.*

अयम् । मित्रः । नमस्यः । सुशेवः ।  
राजा । सुच्चन्नः । अजनिष्ट । वेधाः ।  
तस्य । वृथम् । सुमतौ । यज्ञियस्या-  
पि । भद्रे । सौमनसे । स्थाम् ॥

*This Mitra, adorable, most propitious, a king wielding fair sway,  
has been born as a disposer : may we remain in the goodwill of him  
the holy, in his auspicious good graces.*

महान् । आदित्यः । नमसा । उपसद्वः ।  
यात्यज्ज्वनः । गृणते । सुशेवः ।  
तस्यै । एतत् । पञ्चतमाय । जुष्टम् ।  
अप्यौ । मित्राय । हुविः । आ । चुहोतः ॥

5 mahāṁ Ādityō námasopasádyo  
yātayájjano gr̄naté suśévah :  
tásmā etát pányatamāya júṣtam  
agnáu Mitráya havír á juhota.

The great Āditya, to be approached with homage, stirring men, to the singer most propitious : to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.

mahāṁ : 39. yātayájjanas : on the accent of governing cds. see p. 455 b. gr̄naté : dat. of pr. pt. of gr̄ sing ; accent, p. 458, 3. júṣtam : a pp. of jus enjoy, with shift of accent when used as an adj. meaning welcome (cp. p. 884). juhota : cp. note on 1 d.

६ मि॒त्रस्य चर्षणीधृतो  
अवी॑ देवस्य सानुसि॑ ।  
दुम्बं चिच्छ्रवस्तमम् ॥

मि॒त्रस्य । चर्षणी॒धृतः ।  
अवे॑ । देवस्य । सानुसि॑ ।  
दुम्बम् । चिच्छ्रवः॒तमम् ॥

6 Mitrásya carṣanīdhftó,  
ávo devásya sānasi,  
dyumnám citráśravastamam.

Of Mitra, the god who supports the folk, the favour brings gain, (his) wealth brings most brilliant fame.

carṣanīdhftas : the Pada text restores the metrically lengthened short vowel of carṣani. -dhftó 'vo : p. 465, 17, 8 ; cp. note on i. 1, 9 b. citráśravastamam : see note on i. 1, 5 b.

७ अ॒भि यो मंहिना दिवं  
मि॒त्रो ब॒मूर्व स॒प्रथाः ।  
अ॒भि अवी॒भिः पृथि॒वीम् ॥

अ॒भि । यो । मंहिना । दिवम् ।  
मि॒त्रः । ब॒मूर्व । स॒प्रथाः ।  
अ॒भि । अवी॒भिः । पृथि॒वीम् ॥

7 abhí yó mahiná dívam  
Mitró babhúva sapráthāḥ,  
abhí śrávobhiḥ pṛthivim :

Mitra the renowned, who is superior to heaven by his greatness, superior to earth by his glories :

abhí bhū surpass takes the acc. mahiná for mahimná : 90, 2. dívam : acc. of dyú, 99, 5 : cp. dyó, 102, 8. babhúva : the pf.

here is equivalent to a pr.; p. 342 a. In c babhūva must be supplied with the repeated prp.; cp. note on ii. 83, 2. The cadence of c is irregular: — ~ — instead of ~ — ; cp. p. 438, 3 a.

८ मित्राय पर्व येमिरे  
जनां अभिष्टिश्वसे ।  
स देवान्विश्वान्विभर्ति ॥

8 Mitrāya páñca yemire  
jánā abhíṣṭisavase :  
sa devān viśvān bibharti.

मित्राय । पर्व । येमिरे ।  
जनाः । अभिष्टिश्वसे ।  
सः । देवान् । विश्वान् । विभर्ति ॥

*To Mitra, strong to help, the five peoples submit: he supports all the gods.*

páñca jánāḥ: *the five peoples*, here = all mankind. yemire: 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti: 8. s. pr. P. of bhṛ. viśvān: this is the regular word for *all* in the RV.: its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

९ मित्रो देवेष्वायुषु  
जनाय वृक्तवहिषे ।  
इष्ट इष्टव्रता अकः ॥

9 Mitró, devéṣu āyúṣu,  
jánāya vṛktábarhiṣe  
iṣa iṣṭávratā akaḥ.

मित्रः । देवेषु । आयुषु ।  
जनाय । वृक्तवहिषे ।  
इष्टः । इष्टव्रताः । अकरित्यकः ॥

*Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.*

iṣṭá-vratās: a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i.e. to be eaten according to fixed rules.

## BṚHASPĀTI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmaṇas pátí, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspati is a purely Indian deity. The double accent and the parallel name Bráhmanas pátí indicate that the first member is the genitive of a noun bṛh, from the same root as bráhman, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Trīṣṭubh; 10 Jagatī.

१ यस्तस्मि सहसा वि ज्ञो अन्तान् ।	यः। तस्मां। सहसा। वि। ज्ञः। अन्तान्।
वृहुसतिस्तिषधुस्तो रवेण ।	वृहुसतिः। चिऽसधुः। रवेण ।
तं प्रत्नासु चृष्टयो दीध्यानाः ।	तम्। प्रत्नासः। चृष्टयः। दीध्यानाः।
पुरो विप्रा दधिरे मन्द्रजिह्म ॥	पुरः। विप्राः। दधिरे। मन्द्रजिह्म ॥
१ yás tastámbha sáhasā ví jmō ántān	Bṛhaspati who occupying three seats with roar has propped asunder with might the ends of the earth, him, the charming-tongued, the ancient seers, the wise, pondering, placed at their head.
Bṛhaspatis trisad hasthó rávena, tám prati nása ḥsayo dídhianāḥ puró víprā dadhire mandráji- hvam.	

ví tastámbha : the prp. here follows the vb. and is separated from it by an intervening word : p. 468, 20. jmás : gen. of jmá (97, 2). Pronounce jmó antán (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. Bṛhaspatis : note that this cd. is not analysed in the Pada text, while its doublet Brāhmaṇas páti is treated as two separate words. triṣadhasthás : refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2 : puróhitam Agním náras triṣadhasthé sám īdhire men have kindled Agni as their domestic priest in his triple seat ; on the accent see p. 455, 10 c a. rávēṇa : referring to the loud sound of the spells uttered ; the word is especially used in connexion with the release of the cows from Vala ; cp. 4 c and 5 b. puró dadhire : appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

१ धुनेतयः सुप्रकेतं मदन्तो	धुनेतयः । सुप्रकेतम् । मदन्तः ।
वृहस्पते अभि ये नस्तसि ।	वृहस्पते । अभि । ये । नः । तसि ।
पृष्ठनं रुप्रमद्व्यमूर्वं	पृष्ठनम् । रुप्रम् । अद्व्यम् । कुर्वम् ।
वृहस्पते रचतादस्य योनिम् ॥	वृहस्पते । रचतात् । अस्य । योनिम् ॥

2 dhunétayah supraketám mád-  
      anto

Bṛhaspate, abhi yé nas tatasré  
pṛṣṭantam srprám ádabdhām  
ūrvám;

Bṛhaspate, rākṣatād asya yó-  
      nim.

*Who with resounding gait, re-  
joicing, O Bṛhaspati, for us have  
attacked the conspicuous, variegated,  
extensive, uninjured herd : O Bṛhas-  
pati, protect its dwelling.*

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. mádantas : being exhilarated with Soma. tatasré : 3. pl. pf. Ā. of tam̄ shake. pṛṣṭantam : perhaps in allusion to the dappled cows contained in it. supraketám : *easy to recognize*, i.e. by their lowing, cp. i. 62, 8.

*Brhaspati found the cows; the heroes roared (vāvaśanta) with the ruddy kine.* The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich: see p. 443 a. rākṣatāt: 2. s. ipv. of rākṣ: on the accent see p. 467 A c.

३ वृहस्ते या परुमा परावद्	वृहस्ते । या । परुमा । परावद् ।
अत् आ तं चृतस्युशो नि धेदुः ।	अतः । आ । ते । चृतस्युशः । नि । धेदुः ।
तुभ्यै खाता अवता अद्रिदुग्धा ।	तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
मध्वः शोतन्युभितो विरुप्षम् ॥	मध्वः । शोतन्ति । अभितः । विरुप्षम् ॥

४ Brhaspate, yā paramā parāvād,	<i>O Brhaspati, that which is the farthest distance, from thence (coming) those that cherish the rite have seated themselves for thee.</i>
आ ा ता र्तास्प्रिषो नि शेदुः. तुभ्यम् खाता अवता अद्रिदुग्ध- धाः माध्वाह श्वातां अभितो विर- प्षम् ॥	<i>For thee springs that have been dug, pressed out with stones, drip superabundance of mead on all sides.</i>

āta ā ní śedur: cp. ii. 85, 10 c. ṛtaspriṣas: perhaps the gods; or the ancient seers mentioned in 1 c and perhaps in 2: they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātā...ādridugdhāḥ: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhvas: on this form of the gen. see p. 81, f. n. 12.

५ वृहस्तिः प्रथमं जायमानो	वृहस्तिः । प्रथमम् । जायमानः ।
महो ज्योतिषः परुमे व्योमन् ।	महः । ज्योतिषः । परुमे । विऽव्योमन् ।
सप्तास्त्विजातो रवेण	सप्तश्चास्त्विजातः । तुविजातः । रवेण ।
वि सप्तरश्मिरधमत्तमांसि ॥	वि । सप्तरश्मिः । अधमत् । तमांसि ॥

६ Brhaspátiḥ prathamám jāya-  
māno *Brhaspati when first being born  
from the great light in the highest*

mahó jyótisāḥ, paramé vioman, heaven, seven-mouthed, high-born,  
 saptáśyas tuvijātō ráveṇa with his roar, seven-rayed, blew  
 ví saptáraśmir adhamat tám- asunder the darkness.  
 āmsi.

mahás : abl. of máh, agreeing with jyótisāḥ (cp. 201 A 1). The Sun is probably meant ; cp. ii. 85, 10 c. saptáśyas in iv. 51, 4 is an epithet of Ángira (in iv. 40, 1 Br̥haspati is Ángirasá) ; it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa : ep. 1 b and 5 b. ví adhamat : ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुद्धमा स चक्रवता गणेन  
 वलं रुरोज फलिंगं रवेण ।  
 वृहस्पतिरुस्तिया हव्यसूदः  
 कनिकदद्वावश्तीरुदाजत ॥

5 sá sushtúbhā, sá fkvatā gaṇéna  
 valám ruroja phaligám ráveṇa :  
 Br̥aspátiusríyā havyasúdah  
 kánikradad vāvaśatir úd ājat.

सः । सुद्धमा । सः । चक्रवता । गणेन ।  
 वलम् । रुरोज् । फलिंगम् । रवेण ।  
 वृहस्पतिः । उस्तियाः । हव्यसूदः ।  
 कनिकदत् । वावशतीः । उत् । आजत् ॥

*He with the well-praising, jubilant  
 throng burst open with roar the  
 enclosing cave : Br̥aspati bellowing  
 drove out the lowing ruddy kine  
 that sweeten the oblation.*

gaṇéna : the Ángirases, who in i. 62, 3 are associated with Indra and Br̥aspati in the finding of the cows : Br̥aspáti bhinád ádrim, vidád gáḥ : sám usriyābhír vāvaśanta nárah Br̥aspati cleft the mountain, he found the cows ; the heroes (= the Ángirases) roared with the ruddy kine. phaligám : the exact meaning of this word does not clearly appear from its four occurrences ; but it must have a sense closely allied to receptacle : e. g. viii. 32, 25, yá udnáḥ phaligám bhinán, nyák síndhūmṛ avásrajat who (Indra) cleft the receptacle of water (and) discharged the streams downwards ; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala ; and in the Naighanṭuka it is given as a synonym of megha cloud. ráveṇa : with reference both to Br̥aspati and the kine (cp. 5 d). havya-súdas : that is, with milk. kánikradat : intv. pr. pt. of krand ; cp. 173, 8 ; 174 b. vāvaśatīs : intv. pr. pt. of vāś (cp. 174).

६ एवा पि॒चे वि॒श्वदेवाय॑ वृष्णि॑

यु॒ज्ञिर्विधम्॑ नमसा॑ हु॒विभिं॑।

वृह॒स्ते॑ सुप्र॒जा॑ वीरव॒न्तो॑

व॒यं स्खा॒म्॑ पतंयो॑ रथीणा॒म्॥

एव॑ पि॒चे॑ वि॒श्वदेवाय॑ वृष्णि॑।

यु॒ज्ञः॑। वि॒धिम्॑। नमसा॑। हु॒विः॒भिः॑।

वृह॒स्ते॑। सु॒प्रजा॑। वीरव॒न्तः॑।

व॒यम्॑। स्खा॒म्॑। पतंयः॑। रथीणा॒म्॥

6 evā pitré viśvádevāya vīṣṇe  
yajñiāir vidhema, námasā, havír-  
bhiḥ.

Bṛhaspate, suprajā vīrávanto  
vayám siáma pátayo rayinām.

*Then to the father that belongs  
to all the gods, the bull, we would  
offer worship with sacrifices, obe-  
sance, and oblations. O Bṛhaspati,  
with good offspring and heroes we  
would be lords of wealth.*

evā : with final vowel metrically lengthened. The sense of the pcl. here is : *such being the case* (cp. 180). pitré : Bṛhaspati. The term is applied to Agni, Indra, and other gods. vīrávantas : that is, possessing warrior sons, cp. i. 1, 8 c. vayám : this line occurs several times as the final Pāda of a hymn ; cp. viii. 48, 18.

७ स इद्राजा॑ प्रतिजन्मानि॑ विश्वा॑

शुभ्येण तस्था॑ वुभि॑ वीर्येण॑।

वृह॒स्ति॑ यः॑ सुभृतं॑ वि॒भर्ति॑

वल्गुयति॑ वन्दते॑ पूर्वभावम्॥

सः॑। इत्। राजा॑। प्रतिजन्मानि॑। विश्वा॑।

शुभ्येण॑। तस्थी॑। अ॒भि॑। वीर्येण॑।

वृह॒स्ति॑म्। यः॑। सु॒भृतम्। वि॒भर्ति॑।

वल्गुयति॑। वन्दते॑। पूर्व॒भावम्॥

7 sá id rájā prati janyáni viśvā

śúshmena tashthāv abhí vīriena,

Bṛhaspátim yáḥ súbhṛtam bi-

bhárti,

valgūyáti, vándate pūrvabhbá-

jam.

*That king with his impulse and  
his heroism overcomes all hostile  
forces, who keeps Bṛhaspati well-  
nourished, honours him, and praises  
him as receiving the first (portion  
of the offering).*

abhí : the prp., as often, here follows the vb. súbhṛtam bibhárti : lit. *cherishes him as well-cherished* (predicative). All three verbs depend on yás, though the last two, as beginning a Pāda and a sentence, would even otherwise be accented. valgūyáti : note that this denominative is treated as a cd. in the Pāda text (cp. 175 A 1). pūrvabhbájam : predicative.

८ स इत्वेति सुधित् ओक्सि स्ते सः। इत्। चूति। सुधितः। ओक्सि। स्ते।  
तस्मा इक्ता पिन्वते विश्वदानीम्। तस्मै। इक्ता। पिन्वते। विश्वदानीम्।

तस्मै विशः स्त्रयमेवा नमने तस्मै। विशः। स्त्रयम्। एव। नमने।  
यस्मिन्नद्वा राजनि पूर्वं एति ॥ यस्मिन्। द्वावा। राजनि। पूर्वः। एति ॥

Sá ít kṣeti súdhita ókasi své,  
tásma ilā pínvate viśvadánim;  
tásmai viśah svayám evá nam-  
ante,  
yásmín brahmá rájani púrva éti.

*That king dwells well-established  
in his own abode, to him the consec-  
rated food always yields abundance;  
to him his subjects bow down  
of their own accord, with whom the  
priest has precedence.*

kṣeti: from 1. kṣi possess or dwell. sú-dhita: this form of the pp. of dhā is still preserved as the last member of cds. (otherwise hitá); the word is explained as su-hita in the AB. ókasi své: cp. své dáme in i. 1, 8 c. ilā: explained as *food* (annam) in AB. viii. 26, 7, and as *earth* (bhūmi) by Sāyaṇa. yásmín rájani: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (sá id rájā). púrva éti: with reference to this line the AB. viii. 26, 9 remarks, *purohitam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrāt-púrvam the Brāhmaṇa certainly precedes the Kṣatriya.

९ अप्रतीतो जयति सं धनानि अप्रतिज्ञातः। जयति। सम्। धनानि।  
प्रतिजन्यान्युत या सजन्या। प्रतिजन्यानि। उत। या। सजन्या।  
अवस्थिते यो वरिवः कृषोति अवस्थिते। यो। वरिवः। कृषोति।  
ब्रह्मणे राजा तमवन्ति देवाः। ब्रह्मणे। राजा। तम्। अवन्ति। देवाः॥

g ápratító jayati sám dhánāni  
prátijanyāni utá yá sájanyā.  
avasyáve yó várivah kṛṇoti  
brahmáne rájā, tám avanti de-  
vāḥ.

*Unresisted he wins wealth both  
belonging to his adversaries and  
to his own people. The king who-  
for the priest desiring (his) help  
procures prosperity, him the gods  
help.*

After the statement in 7 that the king who honours Br̥haspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Br̥haspati, also prospers.

*jayati sám:* prp. after the vb. (p. 285 f). *dhánāni:* he wins wealth both abroad and at home. *avasyáve—avanti:* both words from the same root *av:* the gods help the king who helps the Brahman.

<b>१०</b> इन्द्रसु सोमं पिवतं वृहस्पते ८ स्थिन्यज्ञे मन्दसाना वृषणवसु । आ वां विश्वन्त्वद्वः स्वाभुवो ९ स्थे रुयिं सर्ववीरं नि यच्छतम् ॥	इन्द्रः । च । सोमम् । पिवतम् । वृहस्पते । अस्थिन् । यज्ञे । मन्दसाना । वृषणवसु इति वृषणवसु । आ । वाम् । विश्वन्तु । इन्द्रवः । सुइआभुवः । अस्थे इति । रुयिम् । सर्ववीरम् । नि । यच्छतम् ॥
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10 Índraś ca sómam pibatam,  
 Br̥haspate,  
 asmin yajñé mandasānā, vr̥ṣan-  
 vasū :  
 ā vām viśantu índavaḥ suā-  
 bhúvo ;  
 asmé rayim sárvavíram ní yach-  
 atam.

*O Indra and Br̥haspati, drink the Soma, rejoicing at this sacrifice, O ye of mighty wealth; let the invigorating drops enter you two; bestow on us riches accompanied altogether with sons.*

*Índraś ca:* nom. for voc. (196 *ca*; cp. *ca*, p. 228, 1 and 1 *a*). *pibatam:* 2. du. ipv. of *pā* *drink*. *mandasānā:* ao. pt. of *mand* = *mad*. *vr̥ṣan-vasū:* here *vr̥ṣan* = *mighty, great*; Sāyaṇa explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be *varṣán-vasu* (189 A 2; cp. p. 455 b). Note that in the Pada text the cd. is first marked as *Pragṛhya* with *iti* and then analysed; also that in the analysis the first member here appears not in its pause form *vr̥ṣan* (65) but in its Sandhi form with *ṇ* as not final. *rayim sárvavíram:* that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 8 c). *yachatam:* 2. ipv. pr. of *yam*. Here we have the intrusion of

a Jagatī stanza in a Trisṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ वृहस्पति इन्द्रु वर्धतं नः

वृहस्पते । इन्द्रु । वर्धतम् । नः ।

सचा॑ सा वाँ सुम॒तिमूल्ये॑ ।

सचा॑ । सा॑ । वाम् । सुम॒तिः॑ । भूतु॑ । अ॒ये॑

अ॒विष्टं धियो॑ जिगृतं पुरैधीरु॑

इति॑ ।

जज॒स्तम॒यो॑ वृनुषा॑मरातीः॑ ॥

अ॒विष्टम् । धियः॑ । जिगृतम् । पुरम॒धीः॑ ।

जज॒स्तम् । अ॒यः॑ । वृनुषा॑म् । अरातीः॑ ॥

11 Br̥haspata, Indra, vārdhatam  
nah;

*O Br̥haspati and Indra, cause us to prosper; let that benevolence of yours be with us. Favour (our) prayers; arouse rewards; weaken the hostilities of foe and rivals.*

sacā sā vām sumatir bhūtu  
asmé.

aviṣṭām dhīyo; jigṛtām púram-  
dhīr;

jajastām aryō vanuśām árātih.

Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sacā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the ish ao. of av favour (145, 5). jigṛtām: 2. du. red. ao. of gr waken; accented because beginning a new sentence (p. 467 b). dhīyas . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā bestow) of plenty (púram an acc.; cp. the Padā-pātha). púramdhīs here is also opposed to árātis (lit. lack of liberality) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of arī (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanuśām are co-ordinate and dependent on árātis; this appears from various parallel passages, as aryó árātiḥ hostilities of the foe (vi. 16, 27);

aghāny aryō, vanuśām árātayah evil deeds of the foe, hostilities of rivals (vii. 88, 5); abhitim aryō, vanuśām śavāmsi the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

## UŚĀS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illuminates the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uśas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uśas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (uśásā-náktā and náktosássā). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uśas is often associated with Agni, who is sometimes called her lover. Uśas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Aśvins (vii. 71). When the Aśvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (maghóni).

The name of Uṣas is derived from the root *vas*, *to shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इदम् व्यत्पुरुतम् पुरस्ताज् ।  
ज्योतिसामसो वयुनावदस्तात् ।  
नूनं दिवो दुहितरो विभातीरु  
गतुं छणवत्तुषसो जनाय ॥

इदम् । कुं इति । व्यत् । पुरुतमम् । पुर-  
स्तात् ।  
ज्योतिः । तमसः । वयुनवत् । अस्तात् ।  
नूनम् । दिवः । दुहितरः । विभातीः ।  
गतुम् । छणवत् । उषसः । जनाय ॥

1 idám u tyát purutámam purás-  
tāj

jyótis támaso vayúnāvad asthāt.  
nūnám divó duhitáro vibhātir  
gätúm kṛṇavann Uṣáso jánāya.

*This familiar, most frequent light  
in the east, with clearness has stood  
(forth) from the darkness. Now  
may the Dawns, the daughters of  
the sky, shining afar, make a path  
for man.*

tyád: see p. 297, 5. purutámam: because appearing every morning; hence Uṣásas *the Dawns* in d. támasas: abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as mārga road, prajñāna cognition, and kānti beauty. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gätúm in d. nūnám: note that in the RV. this word always means now. divó duhitáras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gätúm: cp. vi. 64, 1: 'she makes all fair paths easy to traverse'. kṛṇavan: 3. pl. sb.; explained by Sāyaṇa as 3. pl. ipf. ind., akurvan.

२ अस्युंह चित्रा उषसः पुरस्तान्  
मिता इव स्वरंवोधेरेषु ।  
वृ॒ ब्रजस्य तमसो द्वारा-  
क्षन्तीरवृच्छुच्यः पावकाः ॥

अस्युः । क्तं इति । चित्राः । उषसः । पुर-  
स्तान् ।  
मिताः इव । स्वरंवः । अधेरेषु ।  
वि । क्तं इति । ब्रजस्य । तमसः । द्वारा ।  
उक्षन्तीः । अवृन् । मुच्यः । पावकाः ॥

2 ásthur u citrá Uşásah purástān,  
mitá iva svárvavō adhvareśu.  
ví ū vrajásya támaso duárā  
uchántir avrañ chúcayah pa-  
vákāḥ.

The brilliant Dawns have stood  
in the east, like posts set up at  
sacrifices. Shining they have un-  
closed the two doors of the pen of  
darkness, bright and purifying.

Uşásas : that is, each of the preceding Dawns and the present one. mitás : pp. of mi fix. svárvavas : that is, shining with ointment ; cp. i. 92, 5 : svárum ná péso vidáthešu ájjañ, citrám divó duhitá bhānum ásret the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice). Note that u in e is lengthened though followed by two consonants (p. 437 a 3). vrajásya : a simile with iva omitted ; cp. i. 92, 4 ; gávo ná vrajám ví Uşá áavar támaḥ Dawn has unclosed the darkness as the cows their stall. dvárā : the two folds of the door, the dual of dvár often being used thus. ví : to be taken with avran, 3. pl. root ao. of vr̥ cover. uchántis : pr. pt. of 1. vas shine. śucáyah pāvakāḥ : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvaká see p. 437 a.

३ उक्षन्तीरुद्य चितयन्त भोजान्  
राधोदेयाद्योषसो मुघोनीः ।  
अचित्रे अन्तः पण्यः ससन्त्व-  
दुधमानास्तमसो विमध्ये ॥

उक्षन्तीः । अद्य । चितयन्त । भोजान् ।  
राधः देयाद्य । उषसः । मुघोनीः ।  
अचित्रे । अन्तरिति । पण्यः । ससन्त्व ।  
अदुधमानाः । तमसः । विमध्ये ॥

४ uchántir adyá citayanta bhoján  
rādhodéyāya Uşáso maghónih.

Shining to-day may the bounteous  
Dawns stimulate the liberal to the

acitrē antāḥ paṇḍayāḥ sasantu, giving of wealth. In obscurity let  
ábudhyamānās támaso víma- the niggards sleep, unwakening in  
dhye.

citayanta : 8. pl. Ā. inj.; explained by Sayaṇa as an indicative :  
prajñāpayanti they instruct.

४ कुवित्स देवीः सूनयो नवीं वा  
यामो बभूयादुपसो वो अवा ।  
येन नवरवे अङ्गिरे दशग्वे  
सप्तास्ये रेवती रेवदूष ॥

कुवित् । सः । देवीः । सूनयः । नवः । वा ।  
यामः । बभूयात् । उपसः । वः । अवा ।  
येन । नवरवे । अङ्गिरे । दशग्वे ।  
सप्तास्ये । रेवतीः । रेवत् । उष ॥

4 kuvít sá, devīḥ, sanáyo návo vā Should this be an old course or  
yámo babbhuyád, Uśaso, vō a new for you to-day, O divine  
adyá : Dawns: (is it that) by which ye  
yénā Návagve, Ángire, Dásagve have shone wealth, ye wealthy ones,  
sáptáasye, revatī, revád úṣá? upon Navagva, Ángira, and Da-  
śagva the seven-mouthed?

babbhuyát: op. pf. of bhū, accented on account of kuvit (cp. notes on ii. 85, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Ángiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Panis and by Vala. The allusion in saptásyé is uncertain; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Ángiras, Daśagva and Bṛhaspati. revatī revát: these words are found connected in other passages also. úṣá : 2. pl. pf. act. of 1. vas shine.

५ यूयं हि देवीर्च्छत्युग्मिभूरथैः  
परिप्रयाथ मुवनानि सूदाः ।  
प्रबोधयन्तीरुषसः सुसन्ते  
द्विपाच्चतुर्पाच्चरथाय जीवम् ॥

यूयम् । हि । देवीः । च्छत्युग्मिभिः । अथैः ।  
परिप्रयाथ । मुवनानि । सूदाः ।  
प्रबोधयन्तीरुषसः । उषसः । सुसन्तम् ।  
द्विपात् । चतुर्पात् । चरथाय । जीवम् ॥

५ युयाम् हि, देविर्, र्तयुग्भिर्  
    ास्वाह  
परिप्रयाथा भुवनानि सा-  
    द्याह,  
प्रबोधायांति, उषसाह, सासान-  
    तम्,  
द्विपां चतुर्षां चराधाया जि-  
    वाम्.

*For you, O goddesses, with your steeds yoked in due time, proceed around the worlds in one day, awaking, O Dawns, him who sleeps, the two-footed and the four-footed living world, to motion.*

pariprayāthā : accented owing to *hi*; on the accentuation of verbal prepositions see p. 469 B a. prabodhāyantī : cp. i. 92, 9, viśvam jīvām carāse bodhāyanti *wakening every living soul to move*. cātuspād : note that catūr when accented as first member of a cd. shifts its accent to the first syllable. This word, dviपां and jīvām are all neuter.

६ क्वं स्तिदासां कतुमा पुराणी।  
यथा विधानां विदुधुर्च्छभूणाम्।  
मुमं यच्छ्रुभा उषसुश्चरन्ति।  
न वि च्छ्रायन्ते सुदृशीरजुर्याः॥

क्वं । स्तित् । आसाम् । कतुमा । पुराणी ।  
यथा । विधानां । विदुधुः । च्छभूणाम् ।  
मुमं । यत् । मुभाः । उषसः । चरन्ति ।  
न । वि । च्छ्रायन्ते । सुदृशीः । च्छ्रजुर्याः ॥

७ क्वा स्विद् ासाम् कतामा पुराणी  
यायां विधानां विदाध्वर्ष र्भु-  
    नाम्?  
सुभम् यां चुभ्रां उषासां  
    कारान्ति,  
ना वि जीवायां सदिशीरजुर्याः.

*Where, pray, and which ancient one of them (was it) at which they (the gods) imposed the tasks of the Rbhūs? When the beaming dawns proceeded on their shining course, they are not distinguished, alike, unaging.*

āsām : of the dawns. yāyā : in a temporal sense = at whose time. vidadhūr : *they, the gods, enjoined* : this probably refers to the most distinctive feat of the Rbhūs, that of making one bowl into four; cp. i. 161, 2 : ékam camasām catūraḥ kṛnotana, tād vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidiḥānā tasks. súbhām : cognate acc. nā vī jīvāyānte : they are always the same; cp. i. 92, 10, pūnah-punar jīyamānā purāṇī samānām vārṇam abhi súmbhamānā being

*born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.*

६ ता धा ता भुद्रा उपसः पुरासुरु ताः । ध् । ताः । भुद्राः । उपसः । पुरा ।  
 अभिष्ठिद्वुम्मा चृतजातसत्याः । आसुः ।  
 यास्तीजानः शृशमान उक्थिः अभिष्ठिद्वुम्माः । चृतजातसत्याः ।  
 सुवच्छंसुन्द्रविणं सूद्य आपे ॥ आसु । ईजानः । शृशमानः । उक्थिः ।  
 सुवन् । शंसन् । द्रविणम् । सूद्यः । आपे ॥

7 ता ग्हा ता भद्रा उसासाह पु-  
 रासुर,  
 abhiṣṭidyunmā ṛtājātasatyāḥ ;  
 yāsu ījānāḥ śāśamānā ukthāiḥ  
 stuvāñ, chāṁsan, drāvinām sa-  
 dyā āpa.

*Those indeed, those Dawns have  
 formerly been auspicious, splendid  
 in help, punctually true; at which  
 the strenuous sacrificer with reci-  
 tations praising, chanting, has at  
 once obtained wealth.*

On purā with pf. see 213 A. ījānās : pf. pt. Ā. of yaj sacrifice.  
 śāśamānā : pf. pt. Ā. of śam labour. stuvāñ chāṁsan = stuván +  
 śāṁsan (40, 1). The general meaning of the stanza is: former  
 dawns have brought blessings to the sacrificer; may they do  
 so now.

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।  
 समानतः समना प्रथानाः । समानतः । समना । प्रथानाः ।  
 चृतस्य देवीः सद्सो बुधाना चृतस्य । देवीः । सद्सः । बुधानाः ।  
 गवां न सर्गां उपसी जरन्ते ॥ गवाम् । न । सर्गाः । उपसः । जरन्ते ॥

8 ता ा caranti samanā purastāt,  
 samānatāḥ samanā paprathā-  
 nāḥ.

ṛtāsyā devīḥ sādāso budhānā,  
 gāvām nā sārgā, Uśāso jarante.

*They approach equally in the  
 east, spreading themselves equally  
 from the same place. The god-  
 desses waking from the seat of  
 order, like herds of kine let loose,  
 the Dawns are active.*

samanā: always in the same way. samānatás; ep. i. 124, 8: prajānatí iva, ná diśo mināti as one who knows (the way), she loses not her direction. rtásya sádasah: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; rtásya pánthām ánv eti sādhú she follows straight the path of order. budhānás: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Śāyana; when Ā. and without an object, budh is intr.; cp. ábodhi has awoke, said of Uśas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavám ná sárgāḥ: cp. iv. 52, 5, práti bhadrā adṛkṣata gávām sárgā ná raśmáyah the auspicious rays (of dawn) have appeared like kine let loose. jarante: are awake = are active, are on the move (cp. á caranti in a and 9 a, b); are praised (stūyante) according to Śāyana.

९ ता इद्वैतुव संमना संमानीर्  
अमीतवर्णा उपसंश्वरन्ति ।  
गृहन्तीरभ्वमसितं रुशङ्गिः  
शुक्रास्तनूभिः शुचयो रुचानाः ॥

ताः । इत् । तु । एव । संमना । संमानीः ।  
अमीतवर्णाः । उपसंश्वराः । चरुन्ति ।  
गृहन्तीः । अभ्वम् । असितम् । रुशंगाभिः ।  
शुक्राः । तनूभिः । शुचयः । रुचानाः ॥

९ tá ín nú evá samaná samānīr,  
ámitavarnā Uśásas caranti.  
gúhantír ábhvam ásitam, rúśad-  
bhiḥ  
śukrás tanúbhiḥ, śúcayo, ru-  
ānāḥ.

Those Dawns even now equally  
the same, of unchanged colour,  
move on; concealing the black  
monster, bright with gleaming  
forms, brilliant, beaming.

On the accentuation of nv evá see p. 450, 2 b. ábhvam: cp. i. 92, 5, bádhate kṛṣṇám ábhvam she drives away the black monster (of night). rúśadbhis: m. form irregularly agreeing with the f. tanúbhis. Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyébhis, but pitṛébhis.

१० रुयिं दिवो दुहितरो विभातीः  
प्रजावन्तं यद्यतास्मासु देवीः ।

रुयिम् । दिवः । दुहितरः । विभातीः ।  
प्रजावन्तम् । यद्यत् । अस्मासु । देवीः ।

स्वोनादा वः प्रतिबुध्यमानाः  
सुवीर्यस्य पतंयः स्थामः ॥

स्वोनात् । आ । वः । प्रतिबुध्यमानाः ।  
सुवीर्यस्य । पतंयः । स्थामः ॥

10 rayim, divo duhitaro, vibhātih  
prajāvantam yachatāsmāsu, de-  
vih.  
sionādā vah pratibudhyamānāḥ,  
suviriasya pátayaḥ siāma.

*O daughters of Heaven, do ye  
shining forth bestow on us, god-  
desses, wealth accompanied by off-  
spring. Awaking from our soft  
couch towards you, we would be  
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibudhyamānāḥ: with ā and abl., cp. budhānā with abl. in 8 c.

११ तद्वौ दिवो दुहितरो विभातीरु  
उप ब्रुव उषसो यज्ञकेतुः ।  
व॒यं स्थाम् य॒शसो जनेषु  
तद्वौ च धूतां पृथिवी च देवी ॥

तत् । वः । दिवः । दुहितरः । विभातीरुः ।  
उपे । ब्रुवे । उषसः । यज्ञकेतुः ।  
व॒यम् । स्थाम् । य॒शसः । जनेषु ।  
तत् । चीः । च । धूताम् । पृथिवी । च ।  
देवी ॥

11 tād vo, divo duhitaro, vibhātīr  
úpa bruva, Uśaso, yajñāketuḥ:  
vayām siāma yaśāso jáneṣu;  
tād Dyáus ca dhattām Pr̄thivi  
ca devī.

*For that I whose banner is the  
sacrifice, O daughters of Heaven,  
implore you that shine forth, O  
Dawns: we would be famous among  
men; let Heaven and the goddess  
Earth grant that.*

vibhātīr: to be taken with vas. úpa bruve: with two acc. (p. 804, 2). yajñāketus: the singer thus describes himself; in i. 113, 19 the Dawn is called yajñásya ketuḥ *the signal of the sacrifice*. yaśāso (accent, p. 453, 9 A a) jáneṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).

## AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

- १ जनस्य गोपा अजनिष्ट जागृतिर्  
 अभिः सुदक्षः सुविताय नव्यसे ।  
 घृतप्रतीको बृहता दिविस्युशां  
 द्युमद्वि भाति भरतेभ्यः शुचिः ॥
- जनस्य । गोपाः । अजनिष्ट । जागृतिः ।  
 अभिः । सुदक्षः । सुविताय । नव्यसे ।  
 घृतप्रतीकः । बृहता । दिविस्युशाः ।  
 द्युमद्वि । भाति । भरतेभ्यः । शुचिः ॥

- 1 Jánasya gopā ajaniṣṭa jágṛvir  
 Agníḥ sudáksaḥ suvitāya ná-  
 vyase.  
 ghṛtāpratíko bṛhatā divispfā  
 dyumád ví bhāti bharatébhiaḥ  
 śúciḥ.
- Guardian of the people, watchful,  
 most skilful, Agni has been born  
 for renewed welfare. Butter-faced,  
 bright, he shines forth brilliantly  
 for the Bharatas with lofty, heaven-  
 touching (flame).*

gopās : 97, 2. ajaniṣṭa : is ao. of jan generate. su-dáksas : a Bv. (p. 455 c a). suvitāya : final dat. (p. 814, B 2). návyase : dat. of cpv. of náva new. ghṛtā-pratikas : cp. yásya prátkam áhutam ghṛténa whose face is sprinkled with butter (vii. 8, 1) as an analysis of the ed. bṛhatā : supply téjasā. bharatébhyas : for the benefit of (p. 814, 1) the Bharatas, the tribe to which the seer belongs.

- २ यज्ञस्य केतुं प्रथमं पुरोहितम्  
 अभिं नरस्त्रिष्ठस्ये समीधिरे ।  
 इन्द्रेण द्वैः सरथं स बुर्हिषि  
 सीदुन्नि होता यज्ञाय सुक्रतुः ॥
- यज्ञस्य । केतुम् । प्रथमम् । पुरोहितम् ।  
 अभिम् । नरः । चिदस्त्रिष्ठस्ये । समी । ईधिरे ।  
 इन्द्रेण । द्वैः । सरथम् । सः । बुर्हिषि ।  
 सीदुन्नि । होता । यज्ञाय । सुक्रतुः ॥

- 2 yajñásya ketúm, prathamám puróhitam,  
 Agním náras, triṣadhaṣṭhé sám idhire.
- As banner of sacrifice, as first  
 domestic priest, men have kindled  
 Agni in the threefold abode. (Com-  
 ing) on the same car with Indra*

Índreṇa deváih sarátham sá and the gods may that most wise  
 barhiṣi Invoker sit down on the sacrificial  
 sídan ní hótā yajáthāya su- grass for sacrifice.  
 krátuh.

ketum: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótaram . . . dhūmáketum . . . yajñánām ketum the Invoker, the smoke-bannered banner of sacrifices; cp. 8 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nf (p. 91). tri-śadhasthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). saráthama: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे माचोः शुचिर् असंमृष्टः । जायसे । माचोः । शुचिः ।  
 मन्द्रः कविर्दतिष्ठो विवस्तः । मन्द्रः । कविः । चत । अतिष्ठः । विवस्तः ।  
 पृतेन त्वावर्धयन्नप्य आङ्गत् पृतेन । त्वा । अवर्धयन् । अप्य । आङ्गत् ।  
 धूमस्ते केतुरभवहिवि श्रितः ॥ धूमः । ते । केतुः । अभवत् । दिवि । श्रितः ॥

३ ásammr̄sto jāyase mātr̄o śúcir. Uncleansed thou art born bright  
 mandrāḥ kavír úd atiṣṭho Vi- from thy two parents. Thou didst  
 vásvatāḥ. arise as the gladdening sage of  
 ghṛténa tvāvardhayann, Agna Vivásvant. With butter they  
 āhuta,  
 dhūmás te ketur abhavad divi strengthened thee, O Agni, in whom  
 śritāḥ. the offering is poured. Smoke be-  
 came thy banner that reached to  
 the sky.

ásam-mr̄stas: pp. of mr̄j wife, opposed to śúcis, though uncleaned, yet bright. mātrós: abl. du.: the two fire-sticks, from which Agni is produced by friction. úd atiṣṭhas: 3. s. ipf. of sthā stand. Vivásvatas: gen. dependent on kaví; the sage (a common designation of Agni) of Vivásvant, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayān*: that is, made the fire burn up with the ghee poured into it; explained by ā-huta. *dhūmás*, &c.: affords an analysis of Agni's epithet *dhūmáketu* (cp. note on 2 a). *diví*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

३ अभिर्मये यज्ञसुप वेतु साधुया-	अभिः । नः । यज्ञम् । उपे । वेतु । साधुया ।
पिं नरो वि भरने गृहेऽगृहे ।	अभिम् । नरः । वि । भरन्ते । गृहेऽगृहे ।
अभिर्दृतो अभवद्यव्याहानो ।	अभिः । दृतः । अभवत् । हृव्यव्याहानः ।
पिं वृणाना वृणते कविक्रतुम् ॥	अभिम् । वृणानाः । वृणते । कविक्रतुम् ॥

4 *Agnír no yajñám úpa vetu sādhuyā.*

*Agním náro ví bharante grhé-*

*dútó abhavad dhavya-*

*váhano.*

*Agním vṛṇānā vṛṇate kavikra-*

*Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house.*

*Agni became the messenger, the carrier of oblations. In choosing*

*Agni they choose one who has the wisdom of a seer.*

*vetu*: 3. s. ipv. of *vī*. *bharante*: see note on *bhr*, ii. 83, 10 a. *grhé-gréhē*: 189 C a. *dútás*: Agni is characteristically a messenger as an intermediary between heaven and earth. *dhavyaváhanas*: Sandhi, 54. *vṛṇānás*: pr. pt. A. of 2. *vṛ*, choosing Agni as their priest. *vṛṇate*: 3. pl. pr. Ā of 2 *vṛ*.

५ तुभ्येदम्पे मधुमत्तम् वच्स	तुभ्ये । इदम् । अपे । मधुमत्तम् । वच्सः ।
तुभ्ये मनीषा इयमसु श्च द्वृदे ।	तुभ्यम् । मनीषा । इयम् । असु । श्च । द्वृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीर्	त्वाम् । गिरः । सिन्धुमिव । अवनीर्महीर् ।
आ पृणन्ति शवसा वर्धयन्ति च ॥	महीः ।

आ । पृणन्ति । शवसा । वर्धयन्ति । च ॥	आ । पृणन्ति । शवसा । वर्धयन्ति । च ॥
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5 túbhyedám, Agne, mádhumat-  
tamam vácas,  
túbhyam maniṣá iyám astu sám  
hṛdē.  
tuám gírah, síndhum ivāvánir  
mahír,  
á pṛṇantiśávasā, vardháyanti ca.

*For thee, O Agni, let this most honied speech, for thee this prayer be a comfort to thy heart. The songs fill thee, as the great rivers the Indus, with power, and strengthen thee.*

túbhya: this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 80, 6) to be read with hiatus. maniṣá iyám: in this and two other passages of the RV. the ā of maniṣá is not contracted in the Samhitā text, because it precedes the caesura. éám: in apposition, as a delight or comfort. síndhum iva: this simile occurs elsewhere also; thus Índram uktháni vāvṛdhuḥ, samudrám iva síndhavah the hymns strengthen Indra as the rivers the sea. á pṛṇanti: from pṛ fill. śávasā: because hymns, like oblations, are thought to give the gods strength. vardháyanti: cs. of vṛdh grow; accent, p. 466, 19 a.

६ त्वाम् पै अङ्गिरसो गुहा हितम्  
अन्विन्दच्छत्रियाणं वनेवने।  
स जायसे मथ्यमानः सही महत्  
त्वामाङ्गः सहस्रस्युचमंडिरः॥

6 tuám, Agne, Ángiraso gúhā hitám  
ánv avindañ chiṣriyāñám vánē-  
vane.  
sa jāyase mathyámānah saho  
mahát:  
tuám āhuh sahasas putrám,  
Ángirah.

त्वाम् । अ॒पै । अङ्गि॒रसः । गुहा॑ । हि॒तम् ।  
अनु॑ । अ॒विन्दन् । शि॒त्रियाणम् । वन॒॑वने ।  
सः । जा॒यसे । म॒थ्यमानः । सही॑ । म॒हत् ।  
त्वाम् । आ॒ङ्गः । सहसः । पु॒त्रम् । अ॒ङ्गिरुः ॥

*Thee, O Agni, the Ángirases discovered hidden, abiding in every wood. Thus thou art born, when rubbed with mighty strength: they call thee the son of strength, O Ángiras.*

Āngirasas : an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). gúhā hitám placed (pp. of dhā) in hiding, concealed, explained by śíśriyānám váné; having betaken himself (pf. pt. of śri) to, resting in, all wood. ánv avindan : they found him out as a means of sacrifice ; Sandhi, 40. váné-vane : 189 C a. sá : as such = as found in wood (cp. p. 294 b). mathyámánaś : pr. pt. ps. of math stir, being produced by the friction of the kindling sticks. sáho mahát : cognate acc.=with mighty strength (cp. sáhasā yó mathitó jāyate nñbhīḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sáhasas putrám son of strength : this, or sáhasaḥ sūnúḥ, is a frequent epithet of Agni ; Sandhi, 43, 2 a. Āngiras : see note on a.

## PARJÁNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense ; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin ; he sheds rain-water as our divine (ásura) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre: 1. 5-8. 10. Triṣṭubh ; 2-4. Jagatī ; 9. Anustubh.

१ अक्षा वद् तुवसं गीर्भिरामिः	अक्षे । वद् । तुवसंम् । गीर्भिः । आमिः ।
खुहि पूर्जन्यं नमसा विवास ।	खुहि । पूर्जन्यम् । नमसा । चा । विवास ।
कनिकदृष्टभो जीरदानुः ॥	कनिकदत् । दृष्टभः । जीरदानुः ।
रेति दध्यात्वोषधीषु गर्भेम् ॥	रेतः । दध्याति । ओषधीषु । गर्भेम् ॥

1 áchā vada tavásam gírbhír  
    ábhíh;  
stuhi Parjányam; námasá vi-  
    vása.  
kánikradad vṛṣabhbó jírádānū  
réto dadhāti ósadhiṣu gártham.

áchā : with final vowel metrically lengthened in the second syllable of the Pāda. vada : the poet addresses himself. vivāsa : ds. of van *win*. kánikradat : see iv. 50, 5 d. vṛṣabhbás : Parjanya. jīrádānū : Sandhi, 47; his quickening gift is rain = rétas in d. gárbhām : as apposition to rétas, Parjanya quickens the growth of plants with rain.

२ वि वृद्धान् हन्त्यते हन्ति रुचसी वि। वृद्धान्। हन्ति। उत। हन्ति। रुचसी।  
 विश्वं विभायु भुवेनं महावधात्। विश्वम्। विभायु। भुवेनम्। महावधात्।  
 उतानांगा ईषते वृद्ध्यावतो उत। अनांगा। ईषते। वृद्ध्यावतः।  
 यत्पर्जन्यः स्वनयन् हन्ति दृष्टतः॥ यत। पर्जन्यः। स्वनयन्। हन्ति। दृः दृष्टतः॥

2 ví vṛkṣān hanti utá hanti rā-  
ksāso : *He shallers the trees and he*  
vísvam bibhāya bhūvanam ma-  
hāvadhāt. *smiles the demons : the whole world*  
utānāgā īsate vṛṣṇiāvato,  
yát Parjányah stanáyan hánti  
duskrftah. *fears him of the mighty weapon.*  
*Even the sinless man flees before*  
*the mighty one, when Parjanya*  
*thundering smites the evil-doers.*

*bibhāya*: pf. of *bhī* = pr. (p. 342 a). *mahāvadhāt*: a Bv. owing to its accent (p. 455 c). *vṛṣṇyāvatas*: Parjanya; abl. with verbs of fearing (p. 316 b). *ánāgās*: with irr. accentuation of the privative *an-* in a Bv. (p. 455 ca and f. n. 2). This word is here contrasted with *duskr̥tas*; hence the *utá* before it has the force of *even*. On the internal Sandhi of *duskr̥ta* see 48, 2 a.

१२ रुथीव कश्यास्त्रा॑ अभिच्छिपन्  
आविद्वृताम्भाग्ने वर्षा॑ उ अहं ।      रुथीद्वै । कश्या । अस्त्रा॒ । अभिच्छि-  
चिपन् ।

दूरात्सिंहस्य सुनथा उदीरते

आविः । दूरात् । कृणुते । वृष्टीन् । अहं ।

यत्पूर्जन्यः कृणुते वृष्टेषु नभेः ॥

दूरात् । सिंहस्य । सुनथाः । उत् । ईरुते ।

यत् । पूर्जन्यः । कृणुते । वृष्टेष्म् । नभेः ॥

3 rathí iva kásayásvām abhikṣi-  
pann,  
āvír dūtān kṛnute varṣiām áha.  
dūrāt simhásya stanáthā úd  
írate,  
yát Parjányah kṛṇuté varṣiám  
nábhah.

*Like a charioteer lashing his horses with a whip he makes manifest his messengers of rain. From afar arise the thunders of the lion, when Parjanya makes rainy the sky.*

rathi: N. of rathín, much less common than rathí, N. rathís. The contraction rathíva also occurs in x. 51, 6; rathír iva is much commoner and would have been metrically better here. dūtān: the clouds. simhásya stanáthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion'. varṣyám: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2 b. kṛṇuté: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत्  
उदोषधीर्जिहते पिन्वते स्तः ।  
इरा विश्वस्मै भुवनाय जायते  
यत्पूर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।  
उत् । ओषधीः । जिहते । पिन्वते । स्तु  
रिति स्तः ।  
इरा । विश्वस्मै । भुवनाय । जायते ।  
यत्पूर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prá vātā vānti; patayanti vi-  
dyúta;  
úd óśadhih jíhate; pínvate súah.  
írā víśvasmai bhúvanāyajáyate,  
yát Parjányah pṛthivím rétasá-  
vati.

*The winds blow forth, the lightnings fall; the plants shoot up; heaven overflows. Nurture is born for the whole world when Parjanya quickens the earth with seed.*

vánti, jíhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhate, i. 85, 9 c. On the secondary root pínv see 134, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányah and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नन्मीति ।	यस्य । व्रते । पृथिवी । नन्मीति ।
यस्य व्रते शुफवच्चमुरीति ।	यस्य । व्रते । शुफवत् । जमुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः ।	यस्य । व्रते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्मे यह ॥	सः । नः । पर्जन्य । महि । शर्मे । यह ॥

5 yásya vraté pṛthiví nánnamiti;	In whose ordinance the earth
yásya vraté śaphávaj járbhuríti,	bends low; in whose ordinance
yásya vratá óśadhír viśvá-	hoofed animals leap about; in
rūpāḥ:	whose ordinance plants are omni-
sá nah, Parjanya, máhi sárma	form, as such, O Parjanya, bestow
yacha.	mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nánnamiti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. járbhuríti: int. of bhur quiver (174 a). óśadhīs: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नौ वृष्टिं मरुतो ररीध्वं ।	दिवः । नौ । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत् वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत् । वृष्णः । अश्वस्य । धाराः ।
अर्वाङुतेन सनयितुनेहा-	अर्वाङ् । एतेन । सनयितुना । आ । इहि ।
अपो नियिष्वत्सुरः पिता नः ॥	अपः । नियिष्वन् । असुरः । पिता । नः ॥

६ divó no vr̄ṣṭim, Maruto rari-	Give us, O Maruts, the rain
dhvam;	of heaven; pour forth the streams

prá pinvata v̄ṣṇo ásvasya dhā-  
rāḥ.  
arvān eténa stanayitnūnēhi,  
apó niśicánn ásurāḥ pitā nah.

*of your stallion. Hither with this  
thunder come, pouring down the  
waters as the divine spirit our  
father.*

divás: this might be abl., *from heaven*, as it is taken to be by Sāyaṇa; but it is more probably gen., being parallel to ásvasya dhárāḥ in b; cp. ix. 57, 1, prá te dhárā, divó ná, yanti vr̄ṣṭayah *thy streams go forth like the rains of heaven.* raridhvam: 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 18). v̄ṣṇo ásvasya: = *stallion.* In c d Parjanya is again addressed. stanayitnūnēhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā á)+ihi. The same Sandhi occurs in īndréhi (i. 9, 1) for īndra á ihi. With stanayitnūnā cp. stanáyan in 2 d and stanáthás in 3 c. apás = vr̄ṣṭim in a and dhárás in b. ásurāḥ pitā nah: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द सुनय गर्भमा धा  
उदुन्वता परि दीया रथेन।  
हृतिं सु कर्षि विस्तिं न्यस्ते  
सुमा भवन्तुदतो निपादाः॥

7 abhí kranda; stanáya; gárbham  
á dhā;  
udanvátā pári díyā ráthena.  
dítim sú karṣa vísitam ní-  
ficam:  
samá bhavantu udváto nipádáḥ.

अभि । क्रन्दु । सुनय । गर्भम् । आ । धाः ।  
उदुन्वता । परि । दीय । रथेन ।  
हृतिम् । सु । कर्षि । विस्तिम् । न्यस्तम् ।  
सुमाः । भवन्तु । उद्वतः । निपादाः॥

*Bellow towards us; thunder;  
deposit the germ; fly around with  
thy water-bearing car. Draw well  
thy water-skin unfastened down-  
ward: let the heights and valleys  
be level.*

stanāya : accented as forming a new sentence. gárbham : cp. 1 d, réto dadhāti óśadhiṣu gárbham. dhās : 2. s. root ao. sb. of 1. dhā. diyā : with final vowel metrically lengthened. dftim : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. vísitam (from si tie) : untied so as to let the water run out. nyāñcam : predicative : = so that the untied orifice turns downward. samás : that is, may the high and the low ground be made level by the surface of the water covering both.

८ महानं कोशमुदचा नि विच्च स्यन्दन्तां कुञ्जा विधिताः पुरस्तात्। घृतेन बावापृथिवी वृन्धि सुप्रपानं भवत्वस्याभ्यः॥	महान्तम् । कोशम् । उत् । अच् । नि । स्यन्दन्ताम् । कुञ्जाः । विधिताः । पुर- स्तात् । घृतेन । बावापृथिवी इति । वि । उन्धि । सुप्रपानम् । भवतु । अस्याभ्यः॥
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8 mahāntam kóśam úd acā, ní Draw up the great bucket, pour  
 siñca; it down; let the streams released  
 syāndantām kulyā vísitāḥ pu- flow forward. Drench heaven and  
 rastāt. earth with ghee; let there be a good  
 ghṛténa dyávāpṛthiví ví undhi; drinking place for the cows.  
 suprapānām bhavatu aghniā-  
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā : metrical lengthening of the final a. ní siñca : Sandhi, 67 c. purás-tāt : according to Sāyaṇa eastward, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛténa : figuratively of rain, because it produces fatness or abundance. dyávāpṛthiví : Pragṛhya, but not analysed in the Pada text (cp. i. 85, 1 b). undhi : 2. s. ipv. of ud wet = unddhī. This Pada is equivalent in sense to 7 d. suprapānām : note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्पर्जन्य कनिकदत्  
स्तुनयन हंसि दुष्टतः ।  
प्रतीदं विश्वं मोदते  
यत्किं च पृथिव्यामधि ॥

9 yát, Parjanya, kánikradat,  
stanáyan hámsi duṣṭataḥ,  
prátidám viśvam modate,  
yát kím ca pṛthivyám ádhi.

yát Parjanya: ep. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát kím ca: indefinite prn., whatever (19 b), explains idám viśvam this world; if a verb were expressed it would be bhávati.

१० अवधीर्विष्मदु षु गृभाया-  
कर्धन्वान्यत्वेत्वा उ ।  
अजीजन् ओषधीमोर्जनायु कम्  
उत प्रजाभ्योऽविदो मनीषाम् ॥

10 ávarśir varṣám: úd u šú gr-  
bhāya;  
ákar dhánvāni átletavá u.  
ájījana óśadhīr bhójanāya kám;  
utá prajábhyo avido maniṣám.

यत् । पर्जन्य । कनिकदत् ।  
स्तुनयन् । हंसि । दुष्टतः ।  
प्रतिं । दुदम् । विश्वम् । मोदते ।  
यत् । किम् । च । पृथिव्याम् । अधि ॥

When, O Parjanya, bellowing  
aloud, thundering, thou smitest the  
evil-doers, this whole world exults,  
whatever is upon the earth.

अवधीः । विष्मद् । उत् । कु इति । सु ।  
गृभाय ।  
अकः । धन्वानि । अतिःएत्वै । कु इति ।  
अजीजनः । ओषधीः । मोर्जनाय । कम् ।  
उत् । प्रजाभ्यः । अविदुः । मनीषाम् ॥

*Thou hast shed rain: now wholly cease; thou hast made the deserts passable again. Thou hast made the plants to grow for the sake of food; and thou hast found a hymn of praise from (thy) creatures.*

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

ávarśīs : 2. s. s. ao. of vṛṣ. u śū : on the Sandhi see 67c ; on the meaning of the combination, see under u and śū, 180. gr̥bhāya : this pr. stem is sometimes used beside gr̥bhṇāti. ákar : 2. s. root ao. of kr̥. áti-etavái : cp. p. 463, 14 b a. ájijanas : cp. I d and 4 b. kám : see 180. Here we have the exceptional intrusion of a Jagatī Pāda in a Triṣṭubh stanza (p. 445, f. n. 7). avidas : a. ao. of vid find, thou hast found = received. prajābhyas : abl., from creatures in gratitude for the bestowal of rain.

## PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhá).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (vimūcō nápāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (ághrṇi) is one of his exclusive epithets. The name means 'prosperer', as derived from pūṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣan was originally a solar déity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषा नय  
थो अङ्गसानुशासति ।  
य एवेदमिति ब्रवत् ॥

सम् । पूषन् । विदुषा । नय् ।  
यः । अङ्गसा । अनुशासति ।  
यः । एव । इदम् । इति । ब्रवत् ॥

1 sám, Pūṣan, vidúṣā naya,  
yó áñjasānuśásati,  
yá evédám íti brávat.

*Conjoin us, O Pūṣan, with one  
that knows, who shall straightway  
instruct us, and who shall say (it  
is) 'just here'.*

vidúṣā: inst. governed by the sense of association produced by the combination of naya (*nī lead*) with sám: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anuśásati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idám: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

2 सम् पूष्णा गमेमहि  
यो गृहः अभिशासति ।  
इम् एवेति च ब्रवत् ॥

सम् । चं इति । पूष्णा । गमेमहि ।  
यः । गृहान् । अभिशासति ।  
इमे । एव । इति । च । ब्रवत् ॥

2 sám u Pūṣnā gamemahi,  
yó gr̄hām abhiśásati,  
imá evéti ca brávat.

*We would also go with Pūṣan,  
who shall guide us to the houses,  
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣnā: see note on vidúṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūṣan as our guide. gr̄hām: that is, the sheds in which our lost cattle are.

3 पूष्णचक्रं न रिष्यति  
न कोशोऽवं पदते ।  
नो अस्य व्यथते पुविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।  
न । कोशः । अवं । पदते ।  
नो इति । अस्य । व्यथते । पुविः ॥

3 Pūṣnās cakrám ná riṣyati,  
ná kósó áva padyate;  
nó asya vyathate pavíh.

*Pūṣan's wheel is not injured, the  
well (of his car) falls not down; nor  
does his felly waver.*

nó := ná u, also not; on the Sandhi cp. 24. kósó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sāyaṇa explains cakrám as Pūṣan's weapon, and pavíh as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūsan is a spear, an awl, or a goad; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अस्मी हृविषाविधन्  
न तं पूषापि मृथते ।  
प्रथमो विन्दते वसु ॥

4 yó asmai havíṣávidhan,  
ná tám Pūṣápi mr̄ṣyate :  
prathamó vindate vásu.

asmai: Pūsan; on the syntax, see 200, A 1f; on loss of accent, see p. 452 B c. ápi: verbal prp. to be taken with mr̄ṣ. prathamás: the man who worships Pūsan.

५ पूषा गा अनेतु नः  
पूषा रक्षत्वर्तः ।  
पूषा वाजं सनोतु नः ॥

5 Pūṣá gá ánu etu naḥ;  
Pūṣá rakṣatu árvataḥ;  
Pūṣá vajam̄ sanotu naḥ.

ánu etu: to be with them and prevent injury or loss. rakṣatu: to prevent their being lost.

६ पूषन् प्र गा इहि  
यज्ञमानस्य सुन्वतः ।  
अस्माकं सुवतासुत ॥

6 Pūṣann, ánu prá gá ihi  
yájamānasya sunvatáḥ,  
asmákam̄ stuvatám utá.

ánu prá ihi: cp. p. 468, 20 a. yájamānasya: of the institutor of the sacrifice. stuvatám: of the priests as a body.

यः । अस्मी । हृविषा । अविधत् ।  
न । तम् । पूषा । अपि । मृथते ।  
प्रथमः । विन्दते । वसु ॥

*Him who has worshipped him with oblation Pūsan forgets not: he is the first that acquires wealth.*

पूषा । गा: । अनु । एतु । नः ।  
पूषा । रक्षतु । अर्वतः ।  
पूषा । वाजम् । सनोतु । नः ॥

*Let Pūsan go after our cows; let Pūsan protect our steeds; let Pūsan gain booty for us.*

पूषन् । अनु । प्र । गा: । इहि ।  
यज्ञमानस्य । सुन्वतः ।  
अस्माकम् । सुवताम् । उत ॥

*O Pūsan, go forth after the cows of the sacrificer who presses Soma, and of us who praise thee.*

७ माकिनैश्चाकी' रिषुन्  
माकीं सं शारि केवटे ।  
अथारिष्टाभिरा गहि ॥

7 mákir neśan; mákīm riṣan;  
mákīm sám śāri kēvate:  
áthāriṣṭābhīr ā gahi.

माकिः । नेश्त । माकीम् । रिष्ट ।  
माकीम् । सम् । शारि । केवटे ।  
अथ । अरिष्टाभिः । आ । गहि ॥

*Let not any one be lost; let it  
not be injured; let it not suffer  
fracture in a pit: so come back  
with them uninjured.*

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a. ao. inj. of  
riṣ. śāri: ps. ao. inj. of śṛ crush. áriṣṭābhīs: supply góbhīs.

८ शूखवन्ते पूषणे वृयम्  
इर्यमनैष्टवेदसम् ।  
ईशानं राय ईमहे ॥

8 śr̄ṇvántam Pūṣānam vayám,  
íryam ánaṣṭavedasam,  
íśānam rāyá īmahe.

ánaṣṭa-vedasam: who always recovers property that has been  
lost; he is also called ánaṣṭa-paśu: whose cattle are never lost; cp.  
1, 2, 5, 6, 7. rāyás: gen. dependent on íśānam (see 202 A a).  
īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣānam:  
cp. 197 A 1.

९ पूषन्तवं व्रते वृयं  
न रिष्येम् कदा च॒न् ।  
स्तोतारस्त इ॒ह स्मसि ॥

9 Pūṣan, táva vraté vayám  
ná riṣyema kádā caná:  
stotáras ta ihá smasi.

शूखवन्तम् । पूषणम् । वृयम् ।  
इर्यम् । अनैष्टवेदसम् ।  
ईशानम् । रायः । ईमहे ॥

*Pūṣan, who hears, the watchful,  
whose property is never lost, who  
disposes of riches, we approach.*

पूषन् । तवं । व्रते । वृयम् ।  
न । रिष्येम् । कदा । च॒न् ।  
स्तोतारः । ते । इ॒ह । स्मसि ॥

*O Pūṣan, in thy service may we  
never suffer injury: we are thy  
praisers here.*

Pūṣan táva: note the Sandhi (40, 2). vraté: that is, while  
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason  
for the hope expressed in a b.

१० परि पूषा पुरखाद  
धर्मं दधातु दर्शिणम् ।  
पुनर्नां नष्टमाजतु ॥

परि । पूषा । पुरखात् ।  
हस्तम् । दधातु । दर्शिणम् ।  
पुनः । नः । नष्टम् । आ । अजतु ॥

10 pári Pūṣā parástād  
dhástam dadhātu dáksinam :  
púnar no naṣtám ájatu.

*Let Pūṣan put his right hand  
around us from afar : let him drive  
up for us again what has been lost.*

parástād : the á to be pronounced dissyllabically (cp. p. 487, a 8).  
pári dadhātu : for protection. dhástam = hástam : 54. naṣtám :  
from naś be lost ; cp. ánaṣṭavedasam in 8 b. ájatu : the meaning  
of the vb. shows that by the n. naṣtám what is lost cows are  
intended.

## ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ सुमुद्रञ्जीष्ठाः सलिलस्य मध्यात्	सुमुद्रञ्जीष्ठाः । सलिलस्य । मध्यात् ।
पुनाना यन्त्वनिविश्मानाः ।	पुनानाः । यन्ति । अनिविश्मानाः ।
इन्द्रो या वज्री वृषभो रुरादु	इन्द्रः । या । वज्री । वृषभः । रुरादु ।
ता आपो दुवीरिह मामवन्तु ॥	ताः । आपः । दुवीः । इह । माम् । अवन्तु ॥

1 samudrájyeṣṭhāḥ salilásya má-	<i>Having the ocean as their chief,</i>
dhyāt	<i>from the midst of the sea, purify-</i>
punānā yanti ánivíśamānāḥ :	<i>ing, they flow unresting : let those</i>
Índro yá vajrī vṛṣabho raráda,	<i>Waters, the goddesses, for whom</i>
tá āpo devír ihá mám avantu.	<i>Indra, the bearer of the bolt, the mighty</i>
	<i>one, opened a path, help me here.</i>

samudrá-jyeṣṭhāḥ: that is, of which the ocean is the largest. salilásya: the aerial waters, referred to as *divyás* in 2 a, are meant. punānās: cp. pāvakās in c. ánivíśamānāḥ: cp. i. 82, 10, where the waters are alluded to as átiṣṭhantis and ánivéśanās standing not still and resting not. raráda: of Indra, it is said elsewhere (ii. 15, 8), *vájrena khány atrñan nadínām with his bolt he pierced channels for the rivers.* tá āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा स्वर्वन्ति	या: । आपः । दिव्याः । उत । वा । स्वर्वन्ति ।
खनिञ्चिमा उत वा या स्वयंजाः ।	खनिञ्चिमाः । उत । वा । या: । स्वयंजाः ।
सुमुद्रार्था या शुचयः पावकास्	सुमुद्रञ्जीर्थाः । या: । शुचयः । पावकाः ।
ता आपो दुवीरिह मामवन्तु ॥	ताः । आपः । दुवीः । इह । माम् । अवन्तु ॥

2 yā Āpo divyā utā vā srávanti  
khanítrimā utā vā yāḥ svayam-  
jāḥ ;  
samudrārthā yāḥ śúcayah pa-  
vākāś :  
tā Āpo devīr ihā mām avantu.

*The Waters that come from heaven or that flow in channels or that arise spontaneously, that clear and purifying have the ocean as their goal: let those Waters, the goddesses, help me here.*

divyāś: that fall from the sky as rain: cp. salilásya mádhyāt in 1 a. khanítrimāś: that flow in artificial channels: cp. Índro yā rarāda in 1 c. svayampjāś: that come from springs. samudrārthāś: that flow to the sea; cp. samudrájyeṣṭhāḥ punānā yanti in 1 a, b. pāvakāś: this word here and elsewhere in the RV. must be pronounced pavākā (p. 487 a 9).

3 यासां राजा वर्षणो याति मध्ये  
सत्यानृते अवपश्चजनानाम्।  
मधुशुतः शुचयो याः पावकास्  
ता आपो देवीरिह मामवन् ॥

यासाम् । राजा । वर्षणः । याति । मध्ये ।  
सत्यानृते इति । अवपश्चजन् । जनानाम् ।  
मधुशुतः । शुचयः । याः । पावकाः ।  
ताः । आपो । देवीः । इह । माम् । अवन् ॥

3 yásām rājā Váruno yáti mā-  
dhye,  
satyānṛté avapásyañ jánānām,  
madhuśútaḥ śúcayo yāḥ pa-  
vākāś :  
tā Āpo devīr ihā mām avantu.

*In the midst of whom King Varuna goes looking down upon the truth and untruth of men, who distil sweetness, clear and purifying: let those Waters, the goddesses, help me here.*

Várūṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapásyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragṛhya (26; cp. p. 487, note 8); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuśútas: that is, inherently sweet.

4 यासु राजा वर्षणो यासु सोमो  
विश्वे देवा यासुर्वं मदन्ति ।

यासु । राजा । वर्षणः । यासु । सोमः ।  
विश्वे । देवा । यासु । जर्जंम् । मदन्ति ।

वैश्वानरो यासुभिः प्रविष्टुस्  
ता आपि दुवीरिह मामवन्तु ॥

५ yāsu rājū Váruno, yāsu Sómo,  
Viśve devā yāsu úrjam mád-  
anti;  
vaiśvānaró yāsu Agníḥ prá-  
viṣṭas:  
tā Ápo devír ihá mám avantu.

वैश्वानरः । यासु । आपिः । प्रविष्टः ।  
ताः । आपः । दुवीः । इह । माम् । आवन्तु ॥

*In whom King Varuna, in whom  
Soma, in whom the All-gods drink  
exhilarating strength, into whom  
Agni Vaiśvānara has entered: let  
those Waters, the goddesses, help  
me here.*

úrjam : cognate acc. with mádanti (cp. 197 A 4) = obtain vigour  
in exhilaration, that is, by drinking Soma which is associated with  
the Waters. vaiśvānarás : belonging to all men, a frequent epithet  
of Agni. práviṣṭas : Agni's abode in the Waters is very often  
referred to; cp. also his aspect as Apám nápāt 'Son of Waters'  
(ii. 85).

## MITRÁ-VÁRUNA

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्दां चर्षुर्वर्षण सुप्रतीकं

उत् । वा॒म् । चर्षुः । वर्षणा॑ । सु॒प्रतीकम् ।

द्वे॒वयोरे॒ति॒ सूर्यैस्तन्वान् ।

द्वे॒वयोः । ए॒ति॒ । सूर्यैः । तन्वान् ।

अभि॒ यो॒ विश्वा॑ भुवनानि॒ चष्टे॑

अभि॒ । यः । विश्वा॑ । भुवनानि॒ । चष्टे॑ ।

स॒ मन्युं॒ भल्येष्वा॑ चिकेत ॥

सः॒ । मन्युम् । भल्येषु । आ॑ । चिकेत ॥

1 úd vām cákṣur, Varunā, suprá-  
tikam

*Up the lovely eye of you two  
gods, O (Mitra and) Varuṇa, rises,  
the Sun, having spread (his light);  
he who regards all beings observes  
their intention among mortals.*

cákṣus: cp. vii. 63, 1, úd u eti ... Súryah ... cákṣur Mitrásya Várūṇasya *up rises the Sun, the eye of Mitra and Varuṇa.* Varunā: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varunā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (— —) of the Triṣṭubh line (see p. 441). abhi... cásṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit *perceive* (cp. 189, 4). In d the caesura irregularly follows the third syllable.

२ प्र वा॑ स मिचावरणावृतापा॑

प्र॑ । वा॒म् । सः॑ । मि॒चावृष्णौ॑ । चृत्वा॑ ।

विप्रो॑ मन्मानि॑ दीर्घशुद्यिति॑ ।

विप्र॑ । मन्मानि॑ । दीर्घशुद्यत् । इ॒य॑ति॑ ।

यस्य ब्रह्माणि सुकृत् अवाच्य  
आ यत्कर्त्ता न शुरदः पूर्णिष्ठे ॥      यस्य । ब्रह्माणि । सुकृत् इति सुज्ञकृत् ।  
अवाच्यः ।  
आ । यत् । कर्त्ता । न । शुरदः । पूर्णिष्ठे  
इति ॥

२ प्रा वाम सा, Mitrā-Varunāv,  
ṛtāvā  
विप्रो मान्मानि दीर्घाश्रुद  
ियार्ति,  
यास्या ब्राह्मानि, सुकृतु, ा-  
वाथा,  
ा यात् क्रात्वा ना शारादाह प्र-  
प्नाईथे.

*Forth for you two, O Mitrā-  
Varuna, this pious priest, heard  
afar, sends his hymns, that ye may  
favour his prayers, ye wise ones,  
that ye may fill his autumns as it  
were with wisdom.*

iyarti: 3. s. pr. of गो. yāsyā . . . ावाथास = yāt तास्या  
ावाथास: on the sb. with relatives see p. 356, 2. sukratū: see  
note on र्तावारी, i. 160, 1 b. The repeated unaccented word in the  
Pada text here is not marked with Anudattas because all unaccented  
syllables following a Svarita are unmarked. ा प्रप्नाईथे: 2. du. sl.  
pr. of प्रप्न fill. The meaning of d is not quite certain, but is  
probably 'that ye who are wise may make him full of wisdom  
all his life'. शारादास: autumns, not वर्षानि rains (which only  
occurs in the AV.), regularly used in the RV. to express years of  
life, because that was the distinctive season where the RV. was  
composed.

३ प्रोरोमिंचावरुणा पूर्णिव्या:  
प्र दिव चृष्ट्वाद्वृहुतः सुदानु ।  
स्पशी दधाये ओर्धीषु विश्व ।  
चृधम्यतो अनिमिषं रचमाणा ॥      प्र । उरोः । मिंचावरुणा । पूर्णिव्या: ।  
प्र । दिवः । चृष्ट्वात् । वृहुतः । सुदानु इति  
सुज्ञदानु ।  
स्पशः । दधाये इति । ओर्धीषु । विश्व ।  
चृधक । युतः । अनिमिषम् । रचमाणा ॥

४ प्रा उरोर, Mitrā-Varunā, प्रथि-  
व्याह,

*From the wide earth, O Mitrā-  
Varuna, from the high lofty sky,*

prá divá ṛṣvād bṛhatāḥ, su-  
dānū,  
spāśo dadhāthe ḍāḍhiṣu vikṣu  
fīdhag yatō, 'nimīṣam rakṣa-  
māṇā.

*O bounteous ones, ye have placed  
your spies that go separately, in  
plants and abodes, ye that protect  
with unwinking eye.*

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-ī. sudānū : see note on sukratū in 2 c. spásas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe: Pragṛhya (26 b). ḍāḍhiṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás: pr. pt. A. pl. of i go. ánimīṣam : acc. of á-nimīṣ f. non-winking, used adverbially, to be distinguished from the adj. a-nimīṣa also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मित्रस्य वरुणस्य धाम्	शंसे । मित्रस्य । वरुणस्य । धामे ।
शुष्मो रोदसी बद्धधे महिला ।	शुष्मः । रोदसी इति । बद्धधे । महिला ।
अयच्चासा अयज्वलाम् वीरा ।	अयन् । मासाः । अयज्वलाम् । वीराः ।
प्र युज्ञमन्ना वृजनं तिराते ॥	प्र । युज्ञमन्ना । वृजनं । तिराते ॥

4 śámsā Mitrásya Várūṇasya dhá-  
ma : *I will praise the ordinance of  
Mitra and Varuṇa: their force  
presses apart the two worlds with  
might. May the months of non-  
sacrificers pass without sons; may  
he whose heart is set on sacrifice  
extend his circle.*

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a); cp. vii. 23, 8, ví bādhīṣṭa syā ródasī mahitvā he has pressed asunder the two worlds with his might. mahitvā : inst.

(p. 77). áyan: 3. pl. pr. sb. of i go (p. 180). avírās: predicative = as sonless; on the accent see p. 455, 10 c a. yajñámanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirātē: 3. s. sb. pr. of tī cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avíras in c); cp. prá yé bándhum tirántē, gávyā pŕíncánto ásvyā magháni who further their kin, giving abundantly gifts of cows and horses (vii. 67, 9).

५ अमूरा विश्वा वृषणाविमा वां  
न यासु चित्रं ददृशे न युचम्।  
द्रुहः सचन्ते अनृता जनानां  
न वां निरेषान्युचिते अमूरवन्॥

6 ámūrā, vísvā, vr̄ṣanāv, imá  
vām,  
ná yásu citrám dádrśe, ná ya-  
ksám.  
drúhah sacante ánytā jánānām:

ná vām nin্যानि acíte abhūvan.

अमूरा । विश्वा । वृषणो । दुमाः । वाम् ।  
न । यासु । चित्रम् । ददृशे । न । युचम् ।  
द्रुहः । सचन्ते । अनृता । जनानाम् ।  
न । वाम् । निरेषानि । अनुचिते । अमूरवन् ॥

*O wise mighty ones, all these (praises) are for you two, in which no marvel is seen nor mystery. Avengers follow the falsehoods of men: there have been no secrets for you not to know.*

The interpretation of this stanza is uncertain. Following the Padapāṭha I take ámūrā to be a du. m. agreeing with vr̄ṣanau, but vísvā for vísvās (contrary to the Pada) f. pl. N. agreeing with imás these (sc. stutáyas). ná citrám: that is, no deceit or falsehood. dádrśe: 3. s. pf. Ā. with ps. senso, as often (cp. p. 342 a). drúhas: the spies of Varuna (cp. 8 c). ná nin্যानि: explains c: there is nothing hidden from you. a-cíte: dat. inf. (ep. 167, 1 a).

६३ समु वां युज्ञं महयं नमीभिर्  
ङ्गुवे वां मित्रावरुणा सुवाधः ।  
प्र वां मन्मान्युचसे नवानि  
कृतानि ब्रह्म चुबुष्मिमानि ॥

सम् । कु इति । वाम् । युचम् । महयम् ।  
नमीःभिः ।  
ङ्गुवे । वाम् । मित्रावरुणा । सुवाधः ।  
प्र । वाम् । मन्मानि । चुबुचसे । नवानि ।  
कृतानि । ब्रह्म । चुबुष्मन् । दुमानि ॥

6 sám u vām yajñám mahayam      *With reverence I will consecrate  
námobhir; for you the sacrifice; I call on you  
huvé vām, Mitrā-Varunā, sa- two, Mitra-Varuna, with seal.  
bádhah. (These) new thoughts are to praise  
prá vām mánmāni rcáse návāni; you; may these prayers that have  
krtáni bráhma jujuṣann imáni. been offered be pleasing.*

sám mahayam: 1. s. inj. cs. of mah. huvé: 1. s. pr. Ā. of hū *call*. sabádhás: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . rcáse: dat. inf. from arc *praise* (see p. 192, b 1; cp. p. 463, notes 2 and 8). návāni: the seers often emphasize the importance of new prayers. bráhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb. pf. of juṣ (140, 1).

७ द्रुयं देव पुरोहितिर्युवभ्यां  
यज्ञेषु मित्रावरुणावकारि ।  
विश्वानि द्रुग्ं पिपृतं तिरो ने  
यूयं पात् स्वस्तिभिः सदा नः ॥

द्रुयम् । देवा । पुरः ॥ हितिः । युवभ्याम् ।  
यज्ञेषु । मित्रावरुणी । अकारि ।  
विश्वानि । द्रुः ॥ गा । पिपृतम् । तिरः । नः ।  
यूयम् । पात् । स्वस्तिभिः । सदा । नः ॥

7 iyám, devā, puróhitir yuvá-      *This priestly service, O gods, has  
bhyám been rendered to you two at sacri-  
yajñéṣu, Mitrā-Varunāv, akāri; fices, O Mitra-Varuna. Take us  
vísvāni durgá pipṛtam tiró no. across all hardships. Do ye protect  
yūyám pāta suastíbhīḥ sádā us evermore with blessings.*  
nah.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60); d is the refrain characteristic of the hymns of the Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Maṇḍala.

deva: voc. du., shortened for devā (cp. Varuna in 1 a) as restored in the Pada text. yuvábhyám: note the difference between this form and yúvabhyám, dat. du. of yúvan *youth*. Mitrā-Varunā: note that in the older parts of the RV. the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of āv. akāri: ps. ao. of kṛ do. pipṛtam: 2. du. ipv. pr. of pṛ put across. yūyám: pl., scil. devās, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

## SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called etasá, or by seven swift mares called hárīt bays.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi. His father is Dyauṣ or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (āyudha) which Mitra-Varuṇa conceal with cloud and rain, or their felly (pavī), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (cakrā), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (viśvā-karman) is once applied to him. By his greatness he is the divine priest (asuryā purōhita) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of svār *light*, and cognate with the Avestic hvare *sun*, which has swift horses and is the eye of Ahura Mazda.

## vii. 63. Metre : Triṣṭubh.

१ उद्देति सुभगो विश्वचंचाः  
साधारण्यः सूर्यो मानुषाणाम् ।  
चकुर्भिर्वस्य वर्षणस्य देवश्  
चर्मेव यः समविव्यक्तमासि ॥

उत् । कं इति । एति । सुभगः । विश्व  
चंचाः ।  
साधारण्यः । सूर्यः । मानुषाणाम् ।  
चकुः । मित्रस्य । वर्षणस्य । देवः ।  
चर्मेऽरव । यः । समविव्यक्तमासि ॥

1 úd u eti subhago viśvācakṣah  
sādhāraṇah Súrio mānuṣānām,  
cákṣur Mitrásya Várunasya  
devás,  
cármeva yáḥ samávivyak tá-  
mānsi.

*Up rises the genial all-seeing Sun, common to all men, the eye of Mitra and Varuṇa, the god who rolled up the darkness like a skin.*

viśvācakṣas : cp. urucáksas in 4 a ; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 c a. cákṣus : cp. vii. 61, 1. sam-ávivyak : 3. s. ipf. of vyac extend. cárma iva : cp. iv. 18, 4, raśmáyah Súriasya cármevávādhus támō apsú antáḥ *the rays of the sun have deposited the darkness like a skin within the waters.*

२ उद्देति प्रसवीता जनानां  
महान्केतुरर्णवः सूर्यस्य ।  
सुमानं चक्रं पर्याविवृत्सन्  
यदेतश्चो वहति धूर्षु युक्तः ॥

उत् । कं इति । एति । प्रसवीता । जना-  
नाम ।  
महान् । केतुः । अर्णवः । सूर्यस्य ।  
सुमानं । चक्रम् । परिआविवृत्सन् ।  
यत् । एतश्चः । वहति । धूःसु । युक्तः ॥

2 úd u eti prasavītā jánānām  
mahān ketūr arṇaváḥ Súriasya,  
samānām cakrām pariāvīṛtsan,  
yád Etaśo vahati dhūrṣu yuktāḥ.

*Up rises the rouser of the people, the great waving banner of the Sun, desiring to revolve hither the uniform wheel, which Etaśa, yoked to the pole, draws.*

**prasavītā**: with metrically lengthened i (cp. p. 440, 4) for **prasavītā** as restored by the Padapāṭha; cp. 4 c, jánāḥ Sūryena prásūtāḥ. **samānám**: uniform, with reference to the regularity of the sun's course. **cakrám**: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. **paryāvīṛtsan**: ds. of vṛt turn; cp. p. 462, 18 a. **Etaśás**: as the name of the sun's steed, is several times mentioned; but Surya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptá yuñjanti rátham ékacakram, ékō áśvo vahati saptánāmā seven yoke the one-wheeled car, one steed with seven names draws it. **dhūrsú**: the loc. pl. as well as the s. of this word is used in this way.

१ विभाजमान उषसामूपस्थाद्

रुभेष्टदत्यनुमध्यमानः ।

एष मे द्रेवः संविता चक्षन्दु

यः समानं न प्रमिनाति धामे ॥

विभाजमानः । उषसाम् । उपस्थात् ।

रुभेः । उत् । एति । अनुमध्यमानः ।

एषः । मे । द्रेवः । संविता । चक्षन्दु ।

यः । समानम् । न । प्रमिनाति । धामे ॥

४ vibhrājamāna uṣásām upásthād  
rebháir úd eti anumadyámānah.  
esá me deváh Savitá cachanda,  
yáh samānám ná pramináti dhá-  
ma.

Shining forth he rises from the  
lap of the dawns, greeted with  
gladness by singers. He has seemed  
to me god Savitṛ who infringes not  
the uniform law.

cachanda: here the more concrete god Surya is approximated to Savitṛ (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Surya is also referred to with terms (prasavītā, prásūtās) specially applicable to Savitṛ. ná pramináti: cp. what is said of Dawn in i. 123, 9, r̄tásya ná mináti dháma she infringes not the law of Order.

४ द्रिवो रुक्म उच्चचक्रा उदैति

द्वौरेऽर्थस्तुरणिभाजमानः ।

नूनं जनाः सूर्यैण म्रसूता

अयन्तर्थीनि कृष्णवृत्तपांसि ॥

द्रिवः । रुक्मः । उच्चचक्राः । उत् । एति ।

द्वौरेऽर्थः । तुरणिः । भाजमानः ।

नूनम् । जनाः । सूर्यैण । म्रसूताः ।

अयन् । अर्थीनि । कृष्णवृत्त । अपांसि ॥

4 divó rukmá urucáksā úd eti,  
dūréarthas taránir bhrája-  
mānah.

núnám jánah Súrieṇa prásutā  
áyann árthāni, krṇávann á-  
pámsi.

divó rukmáḥ : cp. vi. 51, 1, rukmó ná divá úditā vy ádyaut like a golden gem of the sky he has shone forth at sunrise; and v. 47, 3, mádhye divó níhitah pŕsnir ásmā the variegated stone set in the middle of the sky. dūréarthas: Surya has far to travel before he reaches sunset. áyan: 3. pl. pr. sb. of i go. árthāni: note that this word is always n. in the RV. except in two hymns of the tenth book, in which it is m. krṇávan: 3. pl. pr. sb. of kr̄ do ; accented because beginning a new sentence (p. 465, 18 a).

५ यच्चा चुक्ररूपता गातुमस्मि  
श्चनो न दीयन्नवेति पाथः ।  
प्रति वां सुर उदिते विधेम्  
नमोभिर्भिर्चावरुणोत हृष्टेः ॥

5 yátrā cakrúr amftā gátum  
asmai,  
syenó ná diyann ánu eti pá-  
thaḥ.  
práti vām, súra údite, vidhema  
námobhir Mitrā-Varunotá ha-  
vyáih.

yátrā : the final vowel metrically lengthened. amftās: various gods, as Varuna, Mitra, and Aryaman (vii. 60, 4), are said to have made paths for the sun. práti to be taken with vidhema. súra údite: loc. abs. (205 b).

६ नू मित्रो वरुणो अर्यमा नस्  
त्वनें तोकाय् वरिवो दधन्तु ।

The golden gem of the sky, far-  
seeing rises, whose goal is distant,  
speeding onward, shining. Now  
may men, aroused by the Sun,  
attain their goals and perform their  
labours.

यच्च । चुक्रः । चुमृताः । गातुम् । चुस्मि ।  
श्चनः । न । दीयन् । अनु । एति । पाथः ।  
प्रति । वाम् । सुरे । उदिते । विधेम् ।  
नमः । भिर्भिर्भिर्चावरुणा । उत । हृष्टेः ॥

Where the immortals have made  
a way for him, like a flying eagle  
he follows his path. To you two,  
when the sun has risen, we would  
pay worship with adorations, O  
Mitra-Varuna, and with offerings.

नू । मित्रः । वरुणः । अर्यमा । नः ।  
त्वनें । तोकाय् । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु  
यूयं पात् स्वक्षिभिः सदा नः ॥

सुगा । नः । विश्वा । सुपथानि । सन्तु ।  
यूयम् । पात् । स्वक्षिभिः । सदा । नः ॥

ॐ नु मित्रो वारुणो अर्यामान् नास  
त्माने तोकाया वारिवो दधान्तुः  
सुगा नो विश्वा सुपथानि सन्तु.  
युयाम् पात् सुआस्तिभिः सदा  
नाह.

*Now may Mitra, Varuna, and Aryaman grant wide space to us ourselves and to our offspring. Let all our paths be fair and easy to traverse. Do ye protect us evermore with blessings.*

nú: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 487 a 8); only nū occurs as the first word of a sentence, never nū (p. 288); the Pada text always has nū. tmáne: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmán is only just beginning to be thus used in the RV. (115 b a) and later supplants tanú *body* altogether. dadhantu: 8. pl. pr. according to the a conj. (p. 144, B 3 β) instead of dadhatu. sugā: lit. *may all* (paths) *be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

## AŚVINĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*aśv-in horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiranya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are dasrā *wondrous* and násatya *true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhūs. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (*rāśabha*). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (*vartis*), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āśvins are children of Heaven; but they are also once said to be the twin sons of Vivavant and Tvaṣṭṛ's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āśvins has been a puzzle from the time of the earliest interpreters before Yūska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Aśvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Aśvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Aśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप् स्वसुरुषसो नरिजहीति	अपे । स्वसुः । उपसः । नक् । जिहीति ।
रिणक्ति कृष्णीरुषाय पन्थाम् ।	रिणक्ति । कृष्णीः । अरुषाय । पन्थाम् ।
चश्चामघा गोमधा वां झवेम्	चश्चामघा । गोमधा । वाम् । झवेम् ।
दिवा नक्तं शर्वमुष्मव्युयोतम् ॥	दिवा । नक्तम् । शर्वम् । अ॒ष्मत् । युयोतम् ॥

1 ápa svásur Uṣáso Nág jihite:  
 riṇákti kṛṣṇír aruṣáya pánthām.  
 áśvāmaghā, gómaghā, vām hu-  
 vema:  
 dívā náktam śárum asmád yu-  
 yotam.

*Night departs from her sister  
 Dawn. The black one yields a  
 path to the ruddy (sun). O ye that  
 are rich in horses, rich in cows,  
 on you two we would call: by day  
 and night ward off the arrow  
 from us.*

Nák (N. of náś): this word occurs here only. ápa jihite : 8. s. Á. from 2. hā. Uṣásas: abl., with which svásur agrees. Night and Dawn are often called sisters, e.g. svásā svásre jyáyasyai yónim áraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, náktosásā. The hymn opens thus because the Aśvins are deities of the early dawn. kṛṣṇás (dec., p. 87): night; cp. I. 113, 2, svetyá ágād áraig u kṛṣṇá sádanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇákti: 8. s. pr. of ric leave. aruṣáya: to the sun; cp. i. 113, 16, áraik pánthām yátave súryāya she has

*yielded a path for the sun to go.* pánthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. sárum: the arrow of death and disease; for the Aśvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu separate*, for *yuyutam*; cp. 2 c and note on ii. 33, 1 b.

२ उपायातं दाशुषे मर्तीय रथेन वामस्थिना वहन्ता । युयुतमस्थदनिराममीवां दिवा नक्तं माध्वी चासीथां नः ॥	उपायायातम् । दाशुषे । मर्तीय । रथेन । वामस्थिना । वहन्ता । युयुतम् । अनिराम् । अमीवाम् । दिवा । नक्तम् । माध्वी इति । चासीथाम् । नः ॥
--	---

2 upáyātām dāshūṣe mártīya  
ráthena vāmám, Aśvinā, váh-  
antā.  
yuyutám asmád ánirām ámī-  
vām:  
dívā naktám, mādhvī, trásí-  
thām nah.

upa-ā-yātām: 2. du. ipv. of *yā go*; on the accent see p. 469,  
20 A a a. mādhvī: an epithet peculiar to the Aśvins. trásithām:  
2. du. Ā. s ao. op. of *trä protect* (143, 4); irregularly accented as if  
beginning a new sentence.

३ आ वां रथमस्थां बुद्धी - सुम्भायवो वृष्णो वर्तयन्तु । स्थूमगमस्तुयुग्मिरश्चैर आश्विना वसुमन्तं वहेथाम् ॥
--

आ । वाम् । रथम् । अवमस्थाम् । वि  
जड्डी ।  
सुम्भायवः । वृष्णः । वर्तयन्तु ।  
स्थूमगमस्तु । च्छत्युग्मिरश्चैर । आश्विना ।  
आ । अश्विना । वसुमन्तम् । वहेथाम् ॥

8 ए वाम राथम् avamasyām víu-  
stau  
sumnāyávo vṛṣṇo vartayantu.

Let your kindly stallions whirl  
hither your car at (this) latest day-  
break. Do ye, O Aśvins, bring it

syūmagab hastim ṛtayúgbhir ás- that is drawn with thongs with your  
vair,  
ā, Aśvinā, vásu mantam vahethām. laden with wealth.

avamásyām: prn. adj. (120 c 1). sumnāyávas: the vowel is metrically lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains.

४ यो वां रथो नृपती अस्ति वोऽव्हा यः । वाम् । रथः । नृपती इति नृपती ।  
चिवन्धुरो वसुमाँ उस्त्यामा । अस्ति । वोऽव्हा ।  
आ नं एना नासुव्योपं यातम् चिवन्धुरः । वसुऽमान् । उस्त्यामा ।  
अभि यदां विश्वप्स्न्यो जिगाति ॥ आ । नः । एना । नासुव्या । उपं । यातम् ।  
अभि । यत् । वाम् । विश्वऽप्स्न्यः । जि-  
गाति ॥

4 yó vām rátho, nṛpatī, ásti  
volhā,  
trivandhuró vásu mām usrá-  
yāmā,  
á na enā, Nāsatyā, úpa yātam,  
abhi yád vām viśvápsnio jígāti. The car, O lords of men, that is  
your vehicle, three-seated, filled with  
riches, faring at daybreak, with that  
come hither to us, Nāsatyas, in  
order that, laden with all food, for  
you it may approach us.

trivandhurás: accent, p. 455 c a. vásu mām: Sandhi, 89. á  
úpa yātam: p. 468, 20 a; cp. note on upáyātām in 2 a. enā: p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the meaning of this word being doubtful, the sense of the whole Pāda remains uncertain. jígāti 3. s. sb. of gā go, indistinguishable from the ind.

५ युवं च्यवानं जरसीऽमुमुक्तं युवम् । च्यवानम् । जरसः । असुमुक्तम् ।  
नि पेदवं ऊहयुराशुमश्वम् । नि । पेदवे । ऊहयुः । आशुम् । अश्वम् ।  
निरहसुक्तमसः सर्तमचिं नि । अंहसः । तमसः । सर्तम् । अचिम् ।  
नि जाङ्गुषं शिथिरे धातमन्तः ॥ नि । जाङ्गुषम् । शिथिरे । धातम् । अन्त-  
रिति ॥

5 yuvám Cyávānam jarásó 'mu-  
muktam,  
ní Pedáva ūhathur ásúm ás-  
vam;  
nir áṁhasas támasah spartam  
Átrim,  
ní Jāhuṣám śithiré dhātam  
antáḥ.

Ye two released Cyavāna from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jahuṣa in freedom.

yuvám: note that this is the nom., yuvám being the acc.: p. 105. Cyavāna is several times mentioned as having been rejuvenated by the Aśvins. jarásas: abl. (p. 816 b). amumuktam: ppf. of muc (140, 6, p. 158).ní ūhathur: 2. du. pf. of vah. Pedáve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Aśvins. nih spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. ni dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Aśvins: 'ye carried away at night Jahuṣa who was encompassed on all sides'.

६ द्युं मनीषा द्युमञ्चिना गीर्  
द्यमां सुवृक्तिं वृषणा जुषेथाम्।  
द्यमा ब्रह्माणि युवयून्यग्मन  
द्युं पात् स्तुस्तिभिः सदा नः॥

द्यम्। मनीषा। द्यम्। अञ्चिना। गीरः।  
द्यमाम्। सुवृक्तिम्। वृषणा। जुषेथाम्।  
द्यमा। ब्रह्माणि। युवयून्यग्मन्। अग्मन्।  
द्युम्। पात्। स्तुस्तिभिः। सदा। नः॥

6 iyám maniṣá, iyám, Aśvinā, gír. This is my thought, this, O imám suvṛktím, vr̄ṣanā, juṣe-thām. Aśvins, my song. Accept gladly this song of praise, ye mighty ones. imá bráhmāṇi yuvayúni agman. These prayers have gone addressed yūyám pāta suastibhil̄ sádā nah. to you. Do ye protect us evermore with blessings.

maniṣá: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gir: 82. agman: 8. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Aśvins. On d see note on vii. 61, 6.

## VÁRUNA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*ksatrā*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyā occult power*; the epithet *māyīn crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhṛtvārata whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuna stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (*pásás*) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuna is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuna in which the prayer for forgiveness of guilt does not occur. Varuna is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuna and Yama, the two kings who reign in bliss.

The original conception of Varuna seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuna in character, though not in name. It may even be older still; for the name Varuna is perhaps identical with the Greek *οὐρανός* sky. In any case, the word appears to be derived from the root *vṛ* cover or encompass.

### vii. 86. Metre: Triṣṭubh.

१ धीरा लंस्य महिना जनुषि	धीरा । तु । लंस्य । महिना । जनुषि ।
वि यस्तस्म रोदसी चिदुर्वेषि ।	वि । यः । तस्म । रोदसी इति । चित् ।
प्र नाकमूष्वं नुनुदे वृहन्ते	उर्वी इति ।
द्विता नच्चं प्रप्रथच्च भूमे ॥	प्र । नाकम् । चृष्वम् । नुनुदे । वृहन्तम् । द्विता । नच्चम् । प्रप्रथत् । च । भूमे ॥

1 dhīrā tú asya mahinā janūṣi,  
vi yás tastámbha ródasi cid  
urví.  
*Intelligent indeed are the genera-*  
*tions by the might of him who has*  
*propped asunder even the two wide*

prá nákam ṛṣvám nunude bṛh- worlds. *He has pushed away the  
ántam,* high, lofty firmament and the day-  
dvitá nákṣatram; papráthac ca star as well; and he spread out  
bhúma.

dhirā: cp. 7 c, ácetayad acítah; and vii. 60, 6, acetásam cic citayanti dáksaiḥ *they with their skill make even the unthinking think.* asya = Várūṇasya. mahiná = mahimná (see 90, 2, p. 69). Varuna (as well as other gods) is several times said to hold apart heaven and earth (e. g. vi. 70, 1), which were supposed to have originally been united. prá nunude: pushed away from the earth; cp. vii. 99, 2 of Viṣṇu: úd astabhná nákam ṛṣvám bṛhántam *thou didst prop up the high lofty firmament.* nákam: means the *vault of heaven*; there is nothing to show that it ever has the sense of *sun* which Sáyaṇa gives it here. Sáyaṇa also makes the verb nunude, though unaccented, depend on the relative in b; c is, however, equivalent to a relative clause (cp. ii. 12, 5 b. 8 d). nákṣatram: in the sing. this word regularly refers to the sun, in the pl. to the stars. Varuna and other gods are often said to have raised the sun to, or to have placed it in, heaven. dvitá: *doubly* to be taken with nunude; that is, he raised up from the earth both the vault of heaven and the sun. papráthat: ppf. of prath (140, 6); accented because it begins a new sentence. bhúma: note the difference between bhúman n. *earth* and bhúmán m. *multitude* (p. 259).

२ उत स्थां तन्वाऽु सं वदे तत्	उत्। स्थां। तन्वा। सम्। वदे। तत्।
कुदा न्वन्तर्वद्ये मुवानि ।	कुदा। न्व। अन्तः। वद्ये। मुवानि ।
किं भे हृथ्यमहृणानो जुषेत्	किम्। भे। हृथ्यम्। अहृणानः। जुषेत्।
कुदा मृळीकं सुमना अभि ख्यम् ॥	कुदा। मृळीकम्। सुमनाः। अभि। ख्यम् ॥

2 utá sváyā tanuā sám vade tát: And I converse thus with myself:  
kadá nú antár Várūṇe bhu- 'when, pray, shall I be in com-  
vāni? munion with Varuna? What obla-  
kím me havyám áhṛṇāno juṣeta? tion of mine would he, free from  
kadá mr̄likám sumánā abhi wrath, enjoy? When shall I, of  
khyam? good cheer, perceive his mercy?'

sváyā tanvā: *with my own body = with myself* (cp. p. 450, 2 b). *nv* antár; loc. cit. Note that when a final original r appears in the Samhita text, it is represented by Visarjanīya only in the Pada text; on the other hand, antáḥ in vii. 71, 5 appears as antár íti; *within Varuṇa = united with Varuṇa.* bhuvāni: 1. s. sb. root ao. of bhū be. - khyam: 1. s. inj. a ao. of khyā.

३ पृष्ठे तदेनो वरुण दिव्यशु-  
षी एमि चिक्रितुषी विपृष्ठम् ।  
सुमालमिम्बे कवयं चिदाङ्गरु-  
च्यं ह तुभ्यं वरुणो हृणीते ॥

पृष्ठे । तत् । एनः । वरुण । दिव्यशु ।  
उपो इति । एमि । चिक्रितुषी । विपृष्ठम् ।  
सुमालम् । इता मे । कवयः । चिद् आङ्गः ।  
च्यम् । ह । तुभ्यम् । वरुण । हृणीते ॥

8 prchē tād éno, Varuṇa, di-  
dīkṣu;  
úpo emi cikitúṣo vipr̄cham;  
samānám in me kaváyaś cid  
āhur:  
ayám ha túbhyaṁ Váruṇo hr-  
ṇite.

*I ask about that sin, O Varuṇa,  
with a desire to find out; I ap-  
proach the wise in order to ask;  
the sages say one and the same  
thing to me: 'this Varuṇa is wron-  
g with thee.'*

prchē: 1. s. pr. ind. Ā. of prach ask. didīkṣu is a difficulty: it has been explained as L. pl. of a supposed word didīṣ, a very improbable formation = among those who see; also as N. s. of a ds. adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for didīkṣur (úpo) = desirous of seeing (i. e. finding out). It is probably best, following the Padapāṭha, to take the word as n. of the ds. adj. used adverbially (with adv. shift of accent) = with a desire to see, i. e. find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit perceive. vi-p̄cham acc. inf. (167, 2 a). hrṇite: 3. s. pr. Ā. of hr̄ be angry; w. dat. (200 l).

४ किमागं आस वरुण व्येष्टं  
यत्स्तोतारं जिधांससि सखायम् ।

किम् । आगः । आस । वरुण । व्येष्टम् ।

यत् । खोतारम् । जिधांससि । सखायम् ॥

प्र तच्चै वोचो दूर्लभ स्वधावो प्र। तत्। मे। वोचः। दूर्लभ। स्वधार्वः।  
 अव खनेना नमसा तुर इयाम्॥ अवं। खा। अनेनाः। नमसा। तुरः।  
 इयाम्॥

4 kím ága āsa, Varuṇa, jyéṣṭham  
yát stotáram jíghāṁsasi sákha-  
yam?

prá tán me voco, dūlabha sva-  
dhāvo:

áva tvānenā námasā turáiyām.

*What has been that chief sin,  
O Varuṇa, that thou desirest to  
slay thy praiser, a friend? Pro-  
claim that to me, thou that art hard  
to deceive, self-dependent one: thee  
would I, free from sin, eagerly  
appease with adoration.*

jyéṣṭham = jyāiṣṭham, to be pronounced as a trisyllable (15, 1 f).  
 yát: that as a ej. (p. 242). jíghāṁsasi: ds. of han slay. prá vocas: inj. ao. of vac say. dūlabha: 49 c. turáiyām = turáḥ iyām (op. of i go), to be pronounced, with irr. secondary contraction (cp. 22 a; 48 a), as turéyām. áva to be taken with iyām (cp. 5 a-c).

५ अवं दुरधानि पित्रा सूजा नो

अवं। दुरधानि। पित्रा। सूजा। नः।

अव या वयं चक्रमा तनुभिः।

अवं। या। वयम्। चक्रम। तनुभिः।

अवं राजन्पशुतृपु न तायुं

अवं। राजन्। पशुतृपम्। न। तायुम्।

सूजा वत्सं न दाष्ठो वसिष्ठम्॥

सूजा। वत्सम्। न। दाष्ठः। वसिष्ठम्॥

५ áva drugdháni pítriā srjā no,

*Set us free from the misdeeds*

áva yā vayám cakrmá tanú-  
bhiḥ.

*of our fathers, from those that we  
have committed by ourselves. Re-*

áva, rājan, paśutfpam ná tā-  
yūm,

*lease Vasiṣṭha, O King, like a  
cattle-stealing thief, like a calf from*

srjā, vatsám ná dámāno, Vási-  
ṣṭham.

*a rope.*

áva srjā (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat. of prs.; and in c d: acc. of prs. and abl. of that from which V. is set free. drugdháni: pp.

of druh. cakrmā : metrical lengthening of final vowel tanūbhūs: in the sense of a ref. prn. avá srjā: i.e. from sin tāyum. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: té ná, Ādityāso, mumocata stenám baddhám iva *as such set us free, O Ādityas, like a thief who is bound.* dāmnas: distinguish dāman n. bond and dāman n. act of giving from dāmán m. giver and gift.

६ न स स्वो दक्षी वरुणं ध्रुतिः सा सुरा मन्युर्विभीदको अचिन्तिः । अस्ति ज्यायांकनीयस उपरि स्वप्नेद्युनेद्युतस्य प्रयोता ॥	न। सः। स्वः। दक्षीः। वरुणं। ध्रुतिः। सा। सुरा । मन्युः। विभीदकः। अचिन्तिः। अस्ति । ज्यायांन्। कनीयसः। उपरि । स्वप्नः। चुन। इत्। अद्युतस्य। प्रयोता ॥
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6 ná sá svó dákṣo, Varuṇa, dhrú-  
 tiḥ sá:  
 súrā manyúrvibhídako ácittih;  
 ásti jyáyān kániyasa upáré;  
 svápnaś canéd ánr̥tasya pra-  
 yotā.

*It was not my own intent, O  
 Varuṇa, it was seduction: liquor,  
 anger, dice, thoughtlessness; the  
 elder is in the offence of the younger;  
 not even sleep is the warden off of  
 wrong.*

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. dhrútiḥ: from the root dhru = dhvṛ (cp. 167 b, 9; 171, 2), which occurs at the end of one or two eds., as Varuṇa-dhrú-t deceiving Varuṇa; cp. also v. 12, 5: ádhūr-ṣata svayám eté vácobhir rjuyaté vṛjináni bruvántah *these have deceived themselves with their own words, uttering crooked things to the straightforward man.* Thus the meaning of dhrúti appears to be *deception, seduction.* The meaning of c depends on the interpretation of upáré. This word is naturally to be derived (in accordance with the analysis of the Pada text) from upa + ara (ṛ go). The ed. vb. úpa ṛ occurs two or three times, e. g. A.V. vii. 106, 1: yád ásmṛti cakrmā kím cid, upárimá cárane *if through forgetfulness we have*

*done anything, have offended in our conduct.* The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yáḥ . . . prasavé . . . ási bhúmanal* who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world. *prayotá*: this word might be derived from *pra+yu join* or *pra+yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *caná* then would have the original sense of *not even* (pp. 229-30). *svápnas*: i. e. by producing evil dreams.

७ अरं दासो न मीळ्हुषे कराणि-  
हं देवाय भूर्णयेनागाः ।  
अचितयदुचितो देवो अर्योँ  
गृत्सं राये कवितरो जुनाति ॥

7 áram, dāsó ná, mīlhúṣe karāṇi  
ahám deváya bhúrnaye ánāgāḥ.  
áacetayad acíto devó aryó;  
gftsam rāyé kavítarō junāti.

अरम् । दासः । न । मीळ्हुषे । कराणि ।  
अहम् । देवाय । भूर्णये । अनागाः ।  
अचितयत् । अुचितः । देवः । अर्यः ।  
गृत्सम् । राये । कवितरः । जुनाति ॥

*I will, like a slave, do service  
sinless to the bounteous angry god.  
The noble god made the thoughtless  
think; he, the wiser, speeds the  
experienced man to wealth.*

*mīlhúṣe*: dat. s. of *mīdhváms*. *karāṇi*: 1. s. sb. root ao. of *kṛ* do; to be taken with the adv. *áram* (p. 313, 4). *áacetayat*: see cit. *gftsam*: even the thoughtful man Varuṇa with his greater wisdom urges on. *rāyé*: final dat. (of *rái*), p. 314, 2. *junāti*: 3. s. pr. of *jū* speed.

८ अ॒यं सु तुभ्यं वृ॒ण्ण स्वधा॒वो  
हृ॒दि॒ खो॒म् उप॑श्चित्प्रित्विद्धु॑ ।  
शं नः॑ चेमे॑ शम्॑ योगे॑ नो असु॑  
यू॒यं पात॑ स्व॒स्तिभिः॑ सदा॑ नः॑ ॥

अ॒यम् । सु । तुभ्यम् । वृ॒ण्ण । स्वधा॒वः ।  
हृ॒दि । खो॒मः । उप॑श्चितः । प्रिति॑ । अ॒सु॑  
शम् । नः । चेमे । शम् । कृ॒दति॑ । योगे॑  
नः । अ॒सु॑ ।  
यू॒यम् । पात॑ । स्व॒स्तिभिः । सदा॑ । नः॑ ॥

8 ayám sú túbhyam, Varuṇa svā-  
dhāvo,  
hṛdī stóma úpaśritaś cid astu.  
sám nah kṣéme, sám u yóge nō  
astu.  
yūyám pāta suastibhiḥ sádā nah.

*Let this praise be well impressed  
on thy heart, O self-dependent  
Varuṇa. Let us have prosperity  
in possession, prosperity also in  
acquisition. Do ye protect us ever-  
more with blessings.*

túbhyam: dat. of advantage (p. 314, B 1). astu nah: p. 320 f.  
On d see note on vii. 61, 6.

## MANDŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शश्याना  
ब्राह्मणा व्रतचारिणः ।  
वाचं पर्जन्यजिन्वितां  
प्र मण्डूकां अवादिषुः ॥

संवत्सरम् । शश्यानाः ।  
ब्राह्मणाः । व्रतचारिणः ।  
वाचम् । पर्जन्यजिन्वितां ।  
प्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarám śāsayānā  
brāhmaṇā vratacārīnah,  
vācam Parjányajinvitām  
prā mandūkā avādiṣuh.

*The frogs having lain for a year,  
like Brāhmans practising a vow,  
have uttered forth their voice roused  
by Parjanya.*

samvatsarám: acc. of duration of time (197, 2). śāsayānās: pf. pt. Ā. of śī lie (p. 155, f. n. 1). brāhmaṇās: i. e. like Brahmins. vratacārīnas: i. e. practising a vow of silence. Parjanya-jinvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣur: is no. of vad (145, 1).

२ द्विव्या आपो अभि यदेनमायन्  
दृतिं न शुक्कं सरसी श्यानम् ।  
गवामह न मायुर्वित्सिनीनां  
मण्डूकानां वसुरचा समेति ॥

द्विव्याः । आपः । अभि । यत् । एनम् ।  
आयन् ।  
दृतिम् । न । शुक्कम् । सरसी इति ।  
श्यानम् ।  
गवाम् । अह । न । मायुः । वित्सिनीनाम् ।  
मण्डूकानाम् । वसुः । अच । सम् । एति ॥

2 divyā āpo abhī yád enam áyan,  
dítim ná śúskam, sarasí śayā-  
nam,  
gávām áha ná māyúr vatsinī-  
nām,  
maṇḍukānām vagnúr átrā sám  
eti.

*When the heavenly waters came  
upon him lying like a dry leather-  
bag in a lake, then the sound of the  
frogs unites like the lowing of cows  
accompanied by calves.*

divyā āpah: the rains. enam: collective = the frogs; ep. the sing. maṇḍukah in 4c used collectively. áyan: ipf. of i (p. 130). sarasí: loc. of sarasí according to the primary ī dec. (cp. p. 87). A dried-up lake is doubtless meant. gávām: 102, 2; p. 458, c. 1. átrā (metrically lengthened): here as corr. to yád (cp. p. 214).

३ यदेनेनां उश्रुतो अभ्यवधीति  
तृष्णावतः प्रावृष्णागतायाम् ।  
अखल्लीक्षत्वा पितरं न पुत्रो  
अन्यो अन्यसुप वदन्तमेति ॥

यत् । ईम् । एनान् । उश्रुतः । अभि ।  
अवधीति ।  
तृष्णावतः । प्रावृष्णि । आगतायाम् ।  
अखल्लीक्षत्वा । पितरम् । न । पुत्रः ।  
अन्यः । अन्यम् । उपे । वदन्तम् । एति ॥

४ yád īm enām uśatō abhy ávar-  
śit  
trṣyāvataḥ, prāvṛṣi ágatāyām,  
akhkhali kṛtyā, pitāram ná pu-  
trō,  
anyo anyām úpa vādantam eti.

*When he has rained upon them  
the eager, the thirsty, the rainy  
season having come, one with a  
croak of joy approaches the other  
while he speaks, as a son (ap-  
proaches) his father.*

īm : see p. 220, 2. uśatás (pr. pt. A. pl. of vaś desire) : longing for rain. ávarṣit : iś ao. of vṛṣ : if the subject were expressed it would be Parjanya. prāvīśi : loc. abs. (see 205, 1 b). akhkhaličkītyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyás : i. e. mandūkas.

४ अन्यो अन्यमनु गृभ्णात्विनोर्  
अपां प्रसुर्गे यदमन्दिषाताम् ।  
मङ्घुको यदुभिर्वृष्टः कनिष्कन्  
पृश्चि: संपूङ्क्ल हरितेन वाचम् ॥

अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।  
अपाम् । प्रसुर्गे । यत् । अमन्दिषाताम् ।  
मङ्घुकः । यत् । अभिर्वृष्टः । कनिष्कन् ।  
पृश्चिः । संपूङ्क्ल । हरितेन । वाचम् ॥

4 anyó anyám ánu gr̄bhñāti enor,  
apám prasargé yád ámandisā-  
tām.  
maṇḍúko yád abhívr̄ṣṭah kán-  
iṣkan,  
přeníh sampr̄ñkté háritena vā-  
cam.

One of the two greets the other  
when they have revelled in the dis-  
charge of the waters. When the  
frog, rained upon, leaps about, the  
speckled one mingles his voice with  
(that of) the yellow one.

enos : gen. du., of them two (112 a). gr̄bhñāti : 3. s. pr. of grabh-.  
ámandisátām : 3. du. Ā. iś ao. of mand exhilarate. maṇḍukas : in  
a collective sense. kánishkan : 3. s. inj. int. of skand leap (= ká-  
niškandt), see 174 b. Note that this form in the Pada text is  
kánishkan, because in the later Sandhi s is not cerebralized before k.  
(cp. 67). The use of the inj. with yád is rare. sam-přñkté : 3. s. Ā.  
pr. of přc mix.

५ यदेषामन्यो अन्यस्य वाचं  
शाक्तस्येव वदति शिर्चमाणः ।  
सर्वं तदेषां समृधेव पर्व  
यत्सुवाचो वदथनाध्यप्सु ॥

यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।  
शाक्तस्येव । वदति । शिर्चमाणः ।  
सर्वम् । तत् । एषाम् । समृधेव । पर्व ।  
यत् । सुवाचः । वदथन । अधि । अप्सु ॥

5 yád eṣām anyó aniásya vācam,  
śāktasyeṣā vādati śikṣamāṇah,

When one of them repeats the  
śāktasyeṣā speech of the other, as the learner

sárvam tát eśām samf̄dheva *that of his teacher, all that of them*  
 párvā *is in unison like a lesson that*  
 yát suváco vādathanādhi apsú. *eloquent ye repeat upon the waters.*

eśām : cp. enos in 4 a. samf̄dhā : the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of párvā. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samf̄dhā : inst. of samf̄dh, lit. *growing together*, then *unison, harmony*. párvan, joint, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana : see p. 125, f. n. 3 ; change, as often, from 3. prs. to 2. ádhi : 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः  
 पृश्निरेको हरितं एकं एषाम् ।  
 समानं नामं विभ्रतो विरूपाः  
 पुरुचा वाचं पिपिशुर्वदन्तः ॥

गोमायुः । एकः । अजमायुः । एकः ।  
 पृश्निः । एकः । हरितः । एकः । एषाम् ।  
 समानम् । नामं । विभ्रतः । विरूपाः ।  
 पुरुचा । वाचम् । पिपिशुः । वदन्तः ॥

६ gómāyur éko, ajámāyur ékah; pŕśnir éko; hárita éka eśām. samānám náma bíbhrato ví- rūpāh. purutrā vācam pipiśur vād- antah.

One lows like a cow, one bleats like a goat; one is speckled, one of them is yellow. Bearing a common name, they have different colours. In many ways they adorn their voice in speaking.

gómāyus : cp. 2 c. pŕśnis, háritas : cp. 4 d. samānám : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl. pr. pt. of bhṛ (p. 132). purutrā : note that the suffix in words in which the vowel is always long in the Samhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipiśur : they modulate the sound of their voices (cp. a).

६ ब्राह्मणासौ अतिरात्रे न सोमे  
सरो न पूर्णमभितो वदन्तः ।  
संवत्सरस्य तदहुः परि षु  
यच्छृङ्खूकाः प्रावृषीणां ब्रूव ॥

ब्राह्मणासः । अतिरात्रे । न । सोमे ।  
सरः । न । पूर्णम् । अभितः । वदन्तः ।  
संवत्सरस्य । तद् । अहरिति । परि । स्य ।  
यत् । मण्डूकाः । प्रावृषीणम् । ब्रूव ॥

7 brāhmaṇāśo atirātrē ná sóme,  
sáro ná pūrnám abhito, vād-  
antaḥ,  
samvatsarasya tād áhaḥ pári  
ṣṭha,  
yán, mandūkāḥ, prāvṛśinām ba-  
bhūva.

*Like Brahmins at the over-night  
Soma sacrifice speaking around as  
it were a full lake, ye celebrate that  
day of the year which, O Frogs, has  
begun the rains.*

atirātrē : this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná : as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhitas : 177, 1. pári ṣṭha : lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛśinām babhūva : has become one that belongs to the rainy season.

८ ब्राह्मणासः सोमिनो वाचमक्त  
ब्रह्म कृष्णन्तः परिवत्सरीणम् ।  
अध्वर्यवो घर्मिणः सिष्विदाना  
आविर्भवन्ति गुह्या न के चित् ॥

ब्राह्मणासः । सोमिनः । वाचम् । अक्रत् ।  
ब्रह्म । कृष्णन्तः । परिवत्सरीणम् ।  
अध्वर्यवः । घर्मिणः । सिष्विदानाः ।  
आविः । भवन्ति । गुह्याः । न । के । चित् ॥

8 brāhmaṇāśaḥ somino vācam  
akrata,  
brāhma kṛṣṇāntaḥ parivatsa-  
rīnam.  
adhvaryávo gharmiṇaḥ siṣvid-  
ānā,  
āvīr bhavanti; gūhiā ná ke cit.

*Soma-pressing Brahmins, they have raised their voice, offering their yearly prayer. Adhvaryu priests, heated, sweating, they appear; none of them are hidden.*

*brāhmaṇásas*: ná need not be supplied (as in 1 b), the frogs being identified with priests. *sominás*: celebrating a *Soma sacrifice*, which expresses much the same as sáro ná pūrṇám abhitah in 7 b. *vácam akrata*: cp. vágantas in 7 b. *akrata*: 3. pl. Ā. root ao. of kṛ (148, 1 b). *bráhma*: with b cp. 7 c, d. *gharmíṇas* is meant to be ambiguous: oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. *siṣvidānás*: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; cp. kániṣkan in 4 c. āvís: see p. 266, b.

९ द्वे वहिति जुगुपुर्दादुशस्य	द्वे वहितिम् । जुगुपुः । द्वादुशस्य ।
ऋतुं नरो न प्र मिनन्त्येते ।	ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।
संवत्सरे प्रावृष्टागतायां	संवत्सरे । प्रावृष्टिः । आगतायाम् ।
तप्ता धर्मी अशुवते विसर्गम् ॥	तप्ताः । धर्माः । अशुवते । विसर्गम् ॥

9 *deváhitim jugupur dvādaśasya*: *They have guarded the divine order of the twelvemonth: these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.*

*deváhitim*: on the accent see p. 456, 2 a. *jugupur*: pf. of *gup protect*. *dvādaśasya*: note the difference of accent and inflexion between *dvādaśa twelve* (104) and *dvādaśá consisting of twelve, twelfth* (107); supply *samvatsarásya* from c. In the Aitareya Brāhmaṇa the year, *samvatsara*, is called *dvādaśa consisting of twelve months* and *caturvímśa consisting of twenty-four half-months*. The gen. naturally depends on *deváhitim*, as being in the same Pāda. Prof. Jacobi understands *dvādaśasya* as the ordinal *twelfth* supplying *másasya month*, and making it depend on *ṛtum* in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *samvatsaré* in c denotes ‘in the course of the year at the rainy season’. *náras*: here again no particle of comparison. *mí-nanti*: from *mí damage*; cp. 7 c, d. *samvatsaré*: cp. 203, 3 a. *prāvṛṣī ágatāyām*: loc. abs. as in 3 b. *taptá gharmáḥ* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharmínaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyávatas* in 8 b). *aśnuvate* (3. pl. Ā. pr. of *amé obtain*) *visargám obtain release or discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

१० गोमायुरदादुजमायुरदात्  
पृश्चिरदावरितो नो वसूनि ।  
गवां मण्डूका ददतः शृतानि  
सहस्रसावे प्र तिरन्त आयुः ॥

गोऽमायुः । अदात् । अजऽमायुः । अदात् ।  
पृश्चिं । अदात् । हरितः । नः । वसूनि ।  
गवाम् । मण्डूकाः । ददतः । शृतानि ।  
सहस्रसावे । प्र । तिरन्ते । आयुः ॥

10 gómāyur adād, ajámāyur adāt,  
přénir adād, dhárito no vásuni.  
gávām manḍukā dádataḥ śa-  
táni,  
sahasrasávē prá tiranta áyuḥ.

*He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing.*

*gómāyus &c.* (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dádatas*: N. pl. of pr. pt. of *dā give* (cp. 156). *sahasrasávē*: loc. of time like *samvatsaré* in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 58, 7 d.

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are : 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Āṅgirases.

viii. 29. Metre : Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बृभुरेको विषुणः सूनरो युवा- बृधुः । एकः । विषुणः । सूनरः । युवा ।  
अज्ञ्यज्ञे हिरण्यायम् ॥ अज्ञि । अज्ञे । हिरण्यायम् ॥

1 babhrūr éko viṣunāḥ sūnāro One is brown, varied in form,  
yúvā. bountiful, young. He adorns him-  
añjí añkte hiranyáyam. self with golden ornament.

babhrūs : this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 88). It alludes to the colour of the juice, otherwise described as arunā ruddy, but most often as hári tawny. viṣunās : probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā : here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjí : cognate acc. (p. 300, 4). añkte : 3. s. Ā. of añj anoint, with middle sense anoints himself. hiranyáyam : ep. ix. 86, 43, mādhunā abhí añjate .. hiranyapāvā āsu grbhñate they anoint him (Soma) with mead ; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेकं आ संसाद् योतनो योनिम् । एकः । आ । संसाद् । योतनः ।  
न्तद्वेषु मेधिरः ॥ अन्तः । द्वेषु । मेधिरः ॥

2 yónim éka á sasāda dyótano, One has, shining, occupied his  
antár devéṣu médhiraḥ. receptacle, the wise among the gods.

yónim : the sacrificial fireplace ; ep. iii. 29, 10, ayám te yónir rtvíyo, yáto játó árocathāḥ : tám jánánn, Agna, á sida this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,

*occupy* it. *dyótanas*: the brightness of Agni is constantly dwelt on. *médhiras*: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called *devó devéṣu médhiraḥ* *the wise god among the gods.*

३ वाशीमेको विभर्ति हस्तं आयुसीम् वाशीम्। एकः। विभर्ति। हस्ते। आयुसीम्।  
अन्तद्वेषु निघुविः ॥ अन्तः। द्वेषु। निघुविः ॥

३ vásim éko bibharti hásta áya-sím,  
antár devéṣu nídhruviḥ. *One bears in his hand an iron axe, strenuous among the gods.*

vásim: this weapon is connected elsewhere only with Agni, the Rbhūs, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhūs and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: *Tváṣṭā.. apásām apástamah.. sísite nūnám paraśúm suāyasám Trusṭr*, *most active of workers, now sharpens his axe made of good iron.* nídhruvis: *strenuous* as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्रमेको विभर्ति हस्तं आहितं वज्रम्। एकः। विभर्ति। हस्ते। आहितम्।  
तिने वृचाणि जिघते ॥ तिने। वृचाणि। जिघते ॥

४ vajram éko bibharti hásta áhi-tam: *One bears a bolt placed in his hand: with it he slays his foes.*

téna vr̄trāṇi jighnate.

á-hitam: pp. of dhā *place*; accent, p. 462, 18 b. jighnate: 3. s. pr. Ā. of han *slay*, see p. 432. vajram: this, as his distinctive weapon, shows that Indra is meant.

५ तिग्ममेको विभर्ति हस्तं आयुधं तिग्मम्। एकः। विभर्ति। हस्ते। आयुधम्।  
शुचिर्यो जलांषभेषजः ॥ शुचिः। चूयः। जलांषभेषजः ॥

५ tigmám éko bibharti hásta áyu-dham,  
śucir ugró jálāśabheṣajah. *One, bright, fierce, with cooling remedies, bears in his hand a sharp weapon.*

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets sthirádhanvan *having a strong bow*, kṣipréṣu *swift-arrowed*, tigmáyudha *having a sharp weapon*. and in vii. 46, 3 his *lightning shaft*, didyút, is mentioned. ugrás : this epithet is several times applied to Rudra (cp. ii. 33). jálāṣa-bheṣajas : this epithet is applied to Rudra in i. 48, 4 ; Rudra is also called jálāṣa, and his hand is described as jálāṣa (as well as bheṣajá) in ii. 38, 7 ; these terms are applied to no other deity. b has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथां पथः । एकः । पीपाय । तस्करः । युथा ।  
एष वैद निधीनाम् ॥ एषः । वैदु । निधीनाम् ॥

6 pathá ékaḥ pīpāya; táskaro One makes the paths prosperous;  
yathā like a thief he knows of treasures.  
esā veda nidhīnám.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. pīpāya : pf., with lengthened red. vowel, from pi (= pyā) *make full or abundant* ; cp. vi. 53, 4 : ví pathó vágasā-taye ciṇuhí *clear the paths for the gain of wealth* (addressed to Pūṣan) ; and x. 59, 7 : dadātu púnah Pūṣā pathiām̄ yá suastiḥ *let Pūṣan give us back the path that is propitious*. táskaras : to be taken with b ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : ävīr gūlhā vásū karat, suvédā no vásū karat *may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. ya-thāṁ : unaccented (p. 458, 8 B d) ; nasalized to avoid hiatus (p. 28, f. n. 1). veda : with gen. (202 A c). nidhīnám̄ : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ चीणेकं उरुगायो वि चक्रमे चीणि । एकः । उरुगायः । वि । चक्रमे ।  
यच्च देवासो मदन्ति ॥ यच्च । देवासः । मदन्ति ॥

7 tríni éka urugāyó ví cakrame, One, wide-pacing, makes three  
yátra deváso mādanti. strides to where the gods are ex-  
hilarated.

trípi: cognate acc. (p. 300, 4) supply vikrámaṇāni (cp. yásya urúṣu triṣú vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viśnu (see i. 154). urugāyá: an epithet distinctive of Viśnu (cp. i. 154, 1. 8. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gayatrí cadence (see p. 439, 3 a, a).

८ विभिन्ना चरत् एकया सह  
प्र प्रवासेव वसतः ॥

8 víbhīr duā carata, ékayā sahā:  
prá pravāsēva vasataḥ.

विभिन्नः । द्वा । चरतः । एकया । सह ।  
प्र । प्रवासाद्व । वसतः ॥

*With birds two fare, together  
with one woman : like two travellers  
they go on journeys.*

víbhīs: cp. i. 118, 5, pári vām ásvāḥ patamgá, váyo vahantu aruṣāḥ *let the flying steeds, the ruddy birds, drive you* (Ásvins) round. dvā .. ékayū sahā: the two Ásvins with their one companion, Suryā; cp. l.c.; á vām rátham yuvatīs tishhad ., duhitā Súryasya *the maiden, the daughter of the Sun, mounted your car*; also v. 73, 5: á yád vām Súryā rátham tishthat *when Súryā mounted your car*. prá vasatas: *they go on a journey* in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of *one who is abroad on travels* (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means *sojourn abroad*. Some scholars regard pravāsēva as irr. contraction for pravāsám iva: *they travel as it were on a journey*.

९ सदो द्वा चक्राते उपमा दिवि  
सुमाजा सुपिरासुती ॥

9 sádo duā cakrātē upamā divi:  
samrájā sarpírasutī.

सदः । द्वा । चक्राते इति । उपमा ।  
दिवि ।  
सुमराजा । सुपिरासुती इति सुपिः  
असुती ॥

*Two, as highest, have made for  
themselves a seat in heaven : two  
sovereign kings who receive melted  
butter as their draught.*

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrātē: 3. du. pf. Ā. of kr̥ with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

90 अर्चन् एके महि साम॑ मन्वत् अर्चनः । एके । महि । साम॑ । मन्वत् ।  
तेन सूर्यमरोचयन् ॥ तेन । सूर्यम॑ । अरोचयन् ॥

10 árcanta éke máhi sáma man- *Singing, some thought of a great*  
vata : *chant: by it they caused the sun to*  
téna súryam arocayan. *shine.*

árcantas: singing is characteristic of the Ángirases; e.g. i. 62, 2, sáma yénā . . . árcanta Ángiraso gá ávindan the chant by which the Ángirases, singing, found the cows; the Maruts are described in x. 78, 5 as viśvárūpā Ángiraso ná sámabhiḥ manifold with chants like the Ángirases. The Ángirases again are those yá rténa súryam árohayan diví who by their rite caused the sun to mount to heaven (x. 62, 3). Sáyana and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yám vái súryam Svárabhānus támashā ávidhyad, Átrayas tám ánv avindan the Atris found the sun which Svarbhanu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gúlhám súryam támashā . . bráhmaṇā avindad Átrih Atri by prayer found the sun hidden by darkness (6) and Átrih súryasya diví cákṣur ádhāt Atris placed the eye of the sun in heaven (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Ángirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. Ā. (without augment) of man think arocayan: ipf. cs. of ruc shine.

## SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuna because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhū* or *sweet draught*, but oftenest called *indu the bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*arupṇā*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhis*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśū*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāna flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá pure*, but much oftener *śukrá* or *śuci bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kalásā*) or vats (*drópa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*āśir*): milk (*gó*), sour milk (*dádhī*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three-times a day: the Rbhús are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhwastha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amfta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*páti*) of plants, which also have him as their king; he is a lord of the wood (*vánaspáti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brähmanas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av. *hu*) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagati.

१ स्वादोरभचि वयसः सुमेधाः	स्वादोः । अभचि । वयसः । सुमेधाः ।
स्वाधीं वरिवोवित्तरस्य ।	सुद्धाधीः । वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यांसो	विश्वे । यम् । देवाः । उत । मर्त्यांसः ।
मधु ब्रुवन्तो अभि सुचरन्ति ॥	मधु । ब्रुवन्तः । अभि । सुचरन्ति ॥

१ svādór abhakṣi véyasaḥ sume- dhāḥ suādhīo varivovittarasya, ví�ve yám devá utá mártiāso, mádhu bruvánto, abhí samcár- anti.	Wisely I have partaken of the sweet food that stirs good thoughts, best banisher of care, to which all gods and mortals, calling it honey, come together.
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abhakṣi: 1. s. Ā. s ao. of *bhaj* share; with partitive gen. (202 A e). sumedhāḥ: appositionally, as a wise man; svādhyāḥ: gen. of svādhī (declined like rathī, p. 85, f. n. 4). yám: m. referring to the n. véyas, as if to sóma. abhí samcáranti: p. 469, B a.

२ अन्तर्च प्रागा अदितिर्भवास् अवयाता हरसो देवस्य ।	अन्तरिति । च । प्र । अगाः । अदितिः भवासि ।
इन्द्रविन्द्रस्य सुखं जुषाणः श्रीष्टीव धुरमनु राय चृथाः ॥	इन्द्रो इति । इन्द्रस्य । सुखम् । जुषाणः । श्रीष्टीव । धुरम् । अनु । राये । चृथाः ॥

२ antáś ca prágā, Áditir bhavāsi, avayātā háraso dáiviasya. Índav, índrasya sakhiám ju- shānáḥ, śráuṣṭiva dhúram, ánu rāyá rdhyāḥ.	If thou hast entered within, thou shalt be Aditi, appeaser of divine wrath. Mayest thou, O Indu, enjoying the friendship of Indra, like an obedient mare the pole, advance us to wealth.
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*antás*: cp. note on vii. 86, 2 b. Soma is here addressed. *prágās*: the Padapāṭha analysis of this as *prá ágāḥ* is evidently wrong, because in a principal sentence it must be *prá agāḥ* (p. 468, 20) or in a subordinate one *pra-ágāḥ* (p. 469, 20 B); here it is the latter, because of *ca = if* (p. 229, 8). *Áditis*: because Aditi releases from sin (e. g. *anāgāstvám no Áditiḥ kṛṇotu may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. *Índav*: vocatives in *o* are always given as *Pragr̥hya* in the Pada text (*o iti*) even though their Sandhi before vowels may be *av* or *a* in the Samhitā text; cp. note on ii. 88, 3 b. *śráuṣṭī*: this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. *rāyé*: this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to *dhūram*; *nas* may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' *ṛdhyās*: root *ao.* op. of *ṛdh* *thrive*.

३ अपाम् सोमम् मृता॑ अभूमा-  
गन्म् ज्योतिरविदाम् दुवान्।  
किं नूनम् आनन्देणवद्राति॑:  
किम् धूर्तिरमृते॒ मर्वस्य ॥

8 ápāma sómam; amftā abhūma;  
áganma jyótir; ávidāma deván.  
kím nūnám asmán kṛṇavat á-  
rātiḥ?  
kím u dhūrtír, amṛta, márti-  
asya?

अपाम् । सोमम् । अ॒मृता॑ः । अ॒भूम् ।  
अगन्म् । ज्योति॑ः । अविदाम् । दुवान् ।  
किम् । नूनम् । आ॒नन्देणवद् । अरा॒तिः ।  
किम् । कुं इति॑ । धूर्ति॑ः । अ॒मृते॒ । मर्वस्य ॥

We have drunk Soma; we have  
become immortal; we have gone to  
the light; we have found the gods.  
What can hostility now do to us,  
and what the malice of mortal man,  
O immortal one?

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 845, C.). *ápāma*: root *ao.* of *pā* *drink*. *abhūma*: root *ao.* of *bhū* *become*. *áganma*: root *ao.* of *gám* *go*. *jyótis*: acc. of the goal (197 A 1). *ávidāma*: a *ao.* of 2. *vid* *find*. *kṛṇavat*: 3. s. pr. sb. of *kṛ* *do* (p. 184). *amṛta*: Soma.

४ शं नो भव हृद आ पीत इन्दो  
पितेव सोम सूनवे सुशेवः ।

सख्येव सख्य उरुशंस धीरः  
प्र ए आयुर्जीवसे सोम तारीः ॥

4 sám no bhava hṛdá á pítá,  
Indo;  
pitéva, Soma, sūnáve suśévah,  
sákheva sákhya, uruśámsa, dhi-  
rah,  
prá ná áyur jívásé, Soma, tārīh.

शम । नः । भव । हृदे । आ । पीतः ।  
इन्दोऽइति ।  
पिताऽइव । सोम । सूनवे । सुशेवः ।  
सखा॒ऽइव । सख्य । उरुशंस । धीरः ।  
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

*Do good to our heart when drunk,  
O Indu; kindly like a father, O  
Soma, to his son, thoughtful like a  
friend to his friend, O far-famed  
one, prolong our years that we may  
live, O Soma.*

sám hṛdé *refreshing to the heart* occurs several times; the emphasizing pcl. á is here added to the dat. prá náh: Sandhi, 65 c.  
jívásé: dat. inf. of jív live. tārīs: is ao. inj. from tī cross.

५ हृमे मा पीता युशसं उरुष्ववो  
रथं न गावः समनाह पर्वसु ।  
ते मा रक्षन्तु विस्तसेश्चरिचाद्  
उत मा स्नामाद्यवयन्त्वन्दवः ॥

हृमे । मा । पीताः । युशसः । उरुष्ववः ।  
रथम् । न । गावः । सम् । अनाह ।  
पर्वसु ।  
ते । मा । रुक्षन्तु । विस्तसः । चरिचात् ।  
उत । मा । स्नामात् । युवयन्तु । इन्दवः ॥

5 imé mā pítá yaśásá uruṣyávo,  
rátham ná gávah, sám anāha  
párvasu;  
té mā rakṣantu visrásas cari-  
trād,  
utá mā srámād yavayantu ín-  
davah.

*These glorious, freedom-giving  
(drops), ye have knit me together  
in my joints like straps a car; let  
those drops protect me from break-  
ing a leg and save me from  
disease.*

imé: supply índavas from d. yaśásas: p. 59. uruṣyávas: cp.  
varivovittarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhīḥ sámnaddho* *asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-sramś*) with attracted object in the abl. *carítrād*: p. 837, 3 a. Note that Pāda c is a Triṣṭubh. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अ॒पि॑ न मा॑ मथि॒तं सं दि॒दीपः प्र च॒चय॑ कृणु॒हि॑ वस्त्वा॒सो॑ नः॑। आथा॑ हि॑ ते॑ मदु॑ आ॑ सो॑म्॑ मन्ये॑ रेवाँ॑ इव॑ प्र चरा॑ पुष्टिमङ्क॑॥	अ॒पिम्॑ । न॑ । मा॑ । मथि॒तम्॑ । सम्॑ । दि॒दीपः॑ । प्र॑ । च॒चय॑ । कृणु॒हि॑ । वस्त्वा॑सः॑ । नः॑ । आथ॑ । हि॑ । ते॑ । मदे॑ । आ॑ । सो॑म्॑ । मन्ये॑ । रेवानऽइव॑ । प्र॑ । चर॑ । पुष्टिम्॑ । अङ्क॑॥
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6 agním ná mā mathitám sám  
 didípah;  
 prá cakṣaya; kṛṇuhí vásyaso  
 nah.  
 áthā hí te máda á, Soma,  
 manye  
 reváñ iva. prá carā puṣtím  
 ácha.

*Like fire kindled by friction  
 inflame me; illumine us; make  
 us wealthier. For then, in thy  
 intoxication, O Soma, I regard  
 myself as rich. Enter (into us)  
 for prosperity.*

*didípas*: red. ao. inj. of *dīp* *shine*. *prá cakṣaya*: cs. of *cakṣ* see (cp. 3 b). *kṛṇuhí*: cp. p. 134; accented as beginning a sentence. *vásyasas*: A. pl. of *vásyāms* (cpv. of *vásu*, 108, 2 a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *reváñ*: predicatively with *manye* (196 a), *iva* being sometimes added. *prá carā* (metrically lengthened): cp. 2 a, *antás ca prágāḥ*. *puṣtím ácha*: give us actual prosperity also.

७ इ॒षिरेण॑ ते॑ मनसा॑ सुतस्य॑  
 भच्ची॑महि॑ पित्र्यस्त्वे॑ रायः॑ ।

इ॒षिरेण॑ । ते॑ । मनसा॑ । सुतस्य॑ ।  
 भच्ची॑महि॑ । पित्र्यस्त्वे॑ । रायः॑ ।

सोमं राजून्म णु आयूषि तारीर् सोमं । राजून् । प्र । नः । आयूषि ।  
अहानीव सूर्यै वासुराणि ॥ तारीः ।  
अहानिऽइव । सूर्यैः । वासुराणि ॥

7 iśiréṇa te mánasā sutásya      *Of thee pressed with devoted mind*  
bhakṣimáhi, pítriasyeva rāyāḥ.      *we would partake as of paternal*  
Sóma rājan, prā na áyūmṣi      *wealth. King Soma, prolong our*  
tārīr,      *years as the sun the days of*  
áhānīva súrio vāsarāṇi.      *spring.*

bhakṣimáhi: s. ao. op. of bhaj share. pítryasya iva: because Soma is regarded as a father, cp. 4 b. Sóma rājan: being a single voc. (rājan is in apposition), Sóma alone is accented (p. 465, 18). prā naḥ: cp. 4 d. tārīs: cp. 4 d. áhāni: 91, 2.

८ सोमं राजमूळयो नः स्वस्ति      सोमं । राजून् । मूळयै । नः । स्वस्ति ।  
तवं स्मसि ब्रत्याऽस्त्वस्य विद्धि ।      तवं । स्मसि । ब्रत्याः । तस्यै । विद्धि ।  
अलर्ति दच्च उत मन्युरिद्दो      अलर्ति । दच्चः । उत । मन्युः । इन्द्दो इति ।  
मा नो अर्यो अनुकामं परा दाः ॥      मा । नः । अर्यैः । अनुकामम् । परा ।  
दाः ॥

8 Sóma rājan, mṛlāyā naḥ su-      *King Soma, be gracious to us*  
astī;      *for welfare; we are thy devotees:*  
táva smasi vratīas: tásya vid-      *know that. There arise might and*  
dhi.      *wrath, O Indu: abandon us not*  
álarti dáksa utá manyúr, Indo;      *according to the desire of our*  
má nō aryó anukāmám pára      *foe.*  
dāḥ.

mṛlāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svasti: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su+asti is not analysed in the Padapāṭha (cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tásya: with vid

*know about*, 202 A c. viddhi: 2. s. ipv. of vid *know*. álarti: 8. s. pr. int. of r̥ go (174 a). aryás: gen. of ari *foe* (cp. p. 81, f. n. 1; 99, 8), dependent on anukāmām; cp. árātis in 8 c. dāḥ: 2. s. root ao. inj. of dā *give*.

८ लं हि नस्तुन्वः सोम गोपा  
गच्चिंगचे निष्सत्या त्रुचचाऽः ।  
यत्ति वृयं प्रमिनाम ब्रतानि  
स नो मृक्षु सुषखा देव वस्तः ॥

त्वम् । हि । नः । तन्वः । सोम् । गोपाः ।  
गच्चिंगचे । निष्सत्या । त्रुचचाऽः ।  
यत् । ते । वृयम् । प्रमिनाम । ब्रतानि ।  
सः । नः । मृक्षु । सुषखा । देव । वस्तः ॥

९ tuám hi nás tanúas, Soma, gopá,  
gátre-gátre niṣasátthā nṛcákshāh.  
yát te vayám pramináma vra-  
táni,  
sá no mṛla suṣakhā, deva, vā-  
syah.

Since thou art the protector of  
our body, O Soma, thou as sur-  
veyor of men hast settled in  
every limb. If we infringe thine  
ordinances, then be gracious to us  
as our good friend, O god, for  
higher welfare.

tanúas: gen. of tanú *body*. gopás: 97 A 2 (p. 79). gátre-gátre:  
189 C. niṣasátthā: 2. s. pf. of sad; cerebralization of s (67 a); metrical lengthening of final a (p. 441, a). yád: p. 242, 3. pramínáma: sb. pr. of pra-mí. sá: p. 294, b. suṣakhā; on the cerebralization of s see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is suṣakhā; the former is irregularly used in the latter sense. vásyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० कृदृदरेण सखा सचेय  
यो मा न रिष्टेभ्यश्च पीतः ।  
अ॒यं यः सोमो न्यधाय्युखे  
तस्मा इन्द्रं प्रतिरभेम्यायुः ॥

कृदृदरेण । सखा । सचेय ।  
यः । मा । न । रिष्टेत । हृरिष्टेभ्यश्च ।  
पीतः ।  
अ॒यम् । यः । सोमः । नि । अधायि ।  
तस्मै । इन्द्रम् । प्र॒तिरभम् । एमि । आयुः ॥

10 ḥdūdāreṇa sákhīā saceya,  
yó mā ná ríṣyed, dhariaśva,  
pitáḥ.  
ayám yá sómo niádhāyi asmé,  
tásmañ índram pratíram emi  
áyuh.

*I would associate with the wholesome friend who having been drunk would not injure me, O lord of the bays. For (the enjoyment of) that Soma which has been deposited in us, I approach Indra to prolong our years.*

ṛdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 83, 5 c); ep. tvám̄ nas tanvò gopáḥ in 9 a. sákhīā: 99, 2. yó ná ríṣyet: cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of dhā put; this (like prágās in 2 a) is irregularly analysed in the Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmé: loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc. (197, A 1). pratíram: acc. inf. of t̄ cross (p. 836, 2 a) governing the acc. áyus (cp. 11 d). tásmai: for the sake of that = to obtain or enjoy that, final dat. (p. 814, B 2).

99 अप् त्वा अस्युरनिरा अमीवा  
निरचसन्तमिषीचीरभैषुः ।  
आ सोमो अस्याऽ अस्तुहृदिहाया  
अगन्म् यत्र प्रतिरन्त आयुः ॥

अप् । त्वा: । अस्युः । अनिरा: । अमीवा: ।  
निः । अचसन् । तमिषीची: । अभैषुः ।  
आ । सोमः । अस्यान् । अस्तुहृत् । वि  
हाया: ।  
अगन्म् । यत्र । प्रतिरन्ते । आयुः ॥

11 ápa tyá asthur ánírā, ámīvā  
nir atrasan, támiśicír ábhaisuh.  
á sómō asmáṁ aruhad víhāyā:  
áganma yátra pratíránta áyuh.

*Those ailments have started off, diseases have sped away, the powers of darkness have been affrighted. Soma has mounted in us with might: we have gone to where men prolong their years.*

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here irregularly used beside the two aorists; cp. the uniform use of the ao. in 3. támiśicīs: this word, as occurring here only, is somewhat doubtful in sense; but it is probably a f. adj. formed from a stem in

añc added to támis (in támis-rā darkness): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). ábhaiṣur: s. ao. of bhi fear. á aruhat: a. ao. of ruh: cp. the English phrase, 'go to the head'. áganma yátra: = 'we have arrived at the point when'. d is identical with i. 118, 16 d; it refers to the renewal of life at dawn.

१२ यो न इन्दुः पितरो हृत्सु पीतो  
अमर्त्यो मर्त्यो आविवेश ।  
तस्मै सोमाय हृविषा विधेम  
मृक्णिके चूस्य सुमतौ स्खाम ॥

12 yó na índuh, pitaro, hṛtsú pító,  
ámartio mártiām ávivésa,  
tásmai Sómāya havíṣā vidh-  
ema:  
mr̥liké asya sumatáu siáma.

यः । नः । इन्दुः । पितरः । हृत्सु । पीतः ।  
अमर्त्यः । मर्त्यः । आविवेश ।  
तस्मै । सोमाय । हृविषा । विधेम ।  
मृक्णिके । चूस्य । सुमतौ । स्खाम ॥

*The drop drunk in our hearts,  
O Fathers, that immortal has  
entered us mortals, to that Soma  
we would pay worship with obla-  
tion; we would abide in his mercy  
and good graces.*

pitaras: the Fathers, often spoken of as Soma-loving (somyá), are called to witness (cp. 18 a). hṛtsú pítáḥ: cp. 2 a antás ca prágāḥ and 10 c yáḥ sómo niádhāyi asmē.

१३ लं सौम पितृभिः संविदानो  
इनु चावापृथिवी आ ततन्य ।  
तस्मै त इन्दो हृविषा विधेम  
वृद्य स्खाम पतंयो रयीणाम् ॥

13 tuám, Soma, pitfbhiḥ samvid-  
ānō,  
ánu dyávapṛthiví á tatantha.  
tásmai ta, Indo, havíṣā vidh-  
ema:  
vayám siáma pátayo rayinám.

लम् । सौम् । पितृभिः । संविदानः ।  
अनु । चावापृथिवी इति । आ । ततन्य ।  
तस्मै । ते । इन्दो इति । हृविषा । विधेम् ।  
वृद्यम् । स्खाम् । पतंयः । रयीणाम् ॥

*Thou, O Soma, uniting with the  
Fathers, hast extended thyself over  
Heaven and Earth. To thee as  
such, O Indu, we would pay  
worship with oblation: we would  
be lords of riches.*

sam-vidānás : see x. 14, 4 b. ánu á tatantha : = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अधि वोचता नो चातारः । द्वे वाः । अधि । वोचत् । नः ।  
 मा नो निद्रा ईशत् मोत जल्यिः । मा । नः । निद्रा । ईशत् । मा । उतः ।  
 वृथं सोमस्य विश्वह प्रियासः । जल्यिः ।  
 सूर्वीरासो विदध्यमा वदेम ॥ वृथम् । सोमस्य । विश्वह । प्रियासः ।  
 सूर्वीरासः । विदध्यम् । आ । वदेम ॥

14 trátāro devā, ádhi vocatā no. Ye protecting gods, speak for us.  
 má no nidrá ísata, móta jálpih. Let not sleep overpower us, nor idle  
 vayám Sómasya viéváha pri- talk. We always dear to Soma,  
 yásah, rich in strong sons, would utter  
 suviráso vidátham á vadema. divine worship.

trátāro devāḥ: accent, see note on 7 c. ádhi vocatāḥ: 2. pl. so. ipv. of vac speak ; final vowel metrically lengthened ; = take our part, defend us (nas, dat.). nidráḥ: probably for nidráḥ: see note on svadhā, x. 129, 5 d. ísataḥ: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidráḥ and jálpih probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyásas: with gen. (p. 322 C).

१५ लं नः सोम विश्वतो वयोधास लम् । नः । सोम् । विश्वतः । वयोधाः ।  
 लं स्वर्विदा विशा नृचचाः । लम् । स्वुवित् । आ । विश् । नृचचाः ।  
 लं न इन्द्र जुतिभिः सुजोषाः । लम् । नः । इन्द्रो इति । जुतिभिः । सु  
 पाहि पुश्यातादृत वा पुरस्तात् ॥ जोषाः ।  
 पाहि । पुश्यातात् । उत । वा । पुरस्तात् ॥

15 tuám nah, Soma, viéváto va- Thou art, O Soma, a giver of  
 yodhás. strength to us on all sides. Thou  
 tuám suarvid. á viśā nṛcákṣāḥ. art a finder of light. Do thou, as  
 m 2

tuám na, Inda, ūtibhiḥ sajōśāḥ surveyor of men, enter us. Do  
pāhī paścātād utá vā purástāt. thou, O Indu, protect us behind  
and before with thine aids ac-  
cordant.

ā viśā : final vowel metrically lengthened. Inda : for Indav (21 b); on the Padapāṭha, cp. note on 2 c. ūtibhis to be taken with sajōśās. utá vā : or = and.

### FUNERAL HYMN

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitṛ (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Brhatī.

१ पेरेयिवांसं प्रवतीं महीरतुं	पेरेयिवांसम् । प्रवतः । महीः । अनुं ।
बङ्गद्यः पन्थामनुपस्थशानम् ।	बङ्गद्यः । पन्थाम् । अनुऽपस्थशानम् ।
वैवस्तुतं संगमनं जनानां	वैवस्तुतम् । संगमनम् । जनानाम् ।
युमं राजानं हृविष्ठा द्रुवस्य ॥	युमम् । राजानम् । हृविष्ठा । द्रुवस्य ॥

1 pareyivāṁsam̄ praváto mahír  
 ánu,  
 bahúbhyaḥ pánthām̄ anupaspas-  
 ānám̄,  
 Vaivasvatám̄ samgámanam̄ já-  
 nánám̄,  
 Yamám̄ rájānam̄ havisā du-  
 vasya.

*Him who has passed away along  
 the mighty steeps and has spied out  
 the path for many, him the son of  
 Vivasvant, the assembler of people,  
 Yama the king, do thou present  
 with oblation.*

a is a Jagatī (see p. 445, f. n. 7). pareyivāṁsam̄: pf. pt. act iyivāṁsam̄ (89 a) of i go, with pára away. pravátas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 118, 8, yátra rájā Vaivasvatō, yátrāvaródhanam̄ diváḥ .. tátra mám̄ amftam̄ kr̄dhī where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahis̄: A. pl. f. of máh great. pánthām̄: 97, 2 a. Vaivasvatám̄: Yama is in several passages called by this patronymic; cf. also 5 e, and x. 17, 1: Yamásya mātā, paryuhyámānā mahó jayá Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahúbhyaḥ: for the many that die and go to the other world. anu-paspasānám̄: pf. pt. Ā. of spaś see. samgámanam̄: as gathering the dead together in his abode. rájānam̄: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

2 यमो नौ गातुं प्रथमो विवेद  
 नेषा गव्यूतिरप्यभर्तवा च।  
 यच्चा नः पूर्वे पितरः परेषुर  
 एना जन्मानाः पञ्चाऽचनु स्वाः॥

यमः । नः । गातुम् । प्रथमः । विवेदु ।  
 न । एषा । गव्यूतिः । अप्यभर्तवी । च इति ।  
 यच्च । नः । पूर्वे । पितरः । पराऽद्युयः ।  
 एना । जन्मानाः । पञ्चाः । अनु । स्वाः॥

2 Yamó no gátum̄ prathamó vi-  
 veda:  
 náis̄á gávyūtir ápabhartavá u.  
 yátrā nah púrve pitárah pa-  
 reyúr,  
 ená jajñánáḥ pathiā ánu sváḥ.

*Yama has first found out the way  
 for us: this pasture is not to be  
 taken away. Whither our former  
 fathers have passed away, thither  
 those that have been born since (pass  
 away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza. viveda : pf. of 2. vid. *find.* gávýútis : used figuratively to express the abode which Yama has found for those who die. ápa-bhartavái : dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to yátra. The exact sense of cd is uncertain owing to the doubtful interpretation of ená and jajñānás. The former word is probably corr. to yátra, and the latter the frequent pf. pt. Á. of jan *generate.* It might be from jñā *know* (from which, however, this pt. does not seem to occur elsewhere) : the meaning would then be, 'knowing the way thereby (ená),' because Yama found it for them. svás : by their own paths, each by his own, each going by himself.

३ मातली कृत्येर्यमो अङ्गिरोभिर् वृहस्पतिर्चक्षुभिर्विधानः । यांचं देवा वांवृध्येऽचं देवान स्वाहान्ये स्वधयान्ये मंदन्ति ॥	मातली । कृत्ये: । यमः । अङ्गिरः॒॑भिः । वृहस्पतिः । चक्षु॒॑भिः । वृधानः । यान् । च । देवाः । वृधुः । ये । च । देवान् । स्वाहा॑ । अन्ये । स्वधया॑ । अन्ये । मंदन्ति ॥
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3 Mátalī Kavyáir, Yamō Ángiro-  
 bhir,  
 Bṛhaspátiर्क्षुभिर् vāvṛdhā-  
 náḥ,  
 yámś ca devá vāvṛdhúr, yé ca  
 deván,  
 sváhā anyé, svadháyanyé mad-  
 anti.

Mátalī having grown strong with  
 the Kavyas, Yama with the Ángi-  
 rases, Bṛhaspati with the Rkvens,  
 whom the gods have made strong  
 and who (have made strong)  
 the gods, some rejoice in the call  
 Sráhā, others in the offering to the  
 dead.

Mátalī: mentioned only here ; one of seven m. stems in ī (100, 1 b). Sáyana thinks this means Indra because that god's charioteer (in later times) is mätali and therefore mätalī (N. of mätalin) is 'he who is accompanied by mätali' ; but the accent of words in in is invariably on that syllable (p. 454 B a). Kavyáis: name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). Ángi-

robhis: another group of ancestors, otherwise associated with Br̥haspati (who exclusively is called Āngirasā). Ākvabhis: another group of ancestors; cp. sá śkvatā gaṇēna he (Br̥haspati) with the singing host (iv. 50, 5). vāvṛdhānás: by means of oblations. yāmī ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyé: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

४ इमं यमं प्रस्तुरमा हि सीदा-  
ङ्गिरोभिः पितृभिः संविदानः । इमम् । यम् । प्रस्तुरम् । आ । हि । सीदा-  
आ त्वा मन्त्राः कविश्चास्त्रा वंहन्त्वा अङ्गिरःऽभिः । पितृभिः । सुमुद्रिविदानः ।  
एना राजन्हविषां मादयस्त ॥ आ । त्वा । मन्त्राः । कविश्चास्त्राः । वंहन्त्वा ।  
एना । राजन् । हविषां । मादयस्त ॥

4 imám, Yama, prastarám á hi  
sída,  
Āngirobhīḥ pitṛbhīḥ samvidā-  
náh.  
á tvā mántrāḥ kaviśastā vah-  
antu.  
enā, rājan, havíṣā mādayasva.

Upon this strewn grass, O Yama,  
pray seat thyself, uniting thyself  
with the Āngirases, the fathers.  
Let the spells recited by the seers  
bring thee hither. Do thou, O king,  
rejoice in this oblation.

á sída: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp. p. 467, B.  
pitṛbhīḥ: apposition to Āngirobhīḥ (cp. 3 a). samvidānás: pr. pt.  
Ā. of 2. vid find according to the root class (158 a a). kaviśastās:  
on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d)  
inst. of ena (112 a) agreeing with havíṣā; accented because beginning  
the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst.,  
cp. madanti in 3 d.

५ अङ्गिरोभिरा गहि युच्चियेभिरु-  
थमं वैरुपैरिह मादयस्त । अङ्गिरःऽभिः । आ । गुहि । युच्चियेभिः ।  
यमं वैरुपैरिह मादयस्त । यम । वैरुपैः । दुह । मादयस्त ।

विवेखनं डुवे यः पिता ते

अस्मिन् च बुर्हिष्या निषद् ॥

विवेखनम् । डुवे । यः । पिता । ते ।

अस्मिन् । यज्ञे । बुर्हिष्यि । आ । निषद् ॥

5 Ángirobhír á gahi yajñiyebhir;  
Yáma, Vairúpáir ihá māda-  
yasva.

Vívasvantam huve, yáḥ pitá te,  
asmín yajñé barhiṣi á niśádyā.

*Come hither with the adorable  
Ángirases; O Yama, with the sons  
of Virúpa do thou here rejoice. I  
call Vívasvant who is thy father,  
(let him rejoice), having sat himself  
down on the strew at this sacrifice.*

Ángirobhí: sociative inst. (199 A 1). á gahi: root ao. ipv. of gam (148, 5). Vairúpáis: sociative inst.; this patronymic form occurs only here; Virúpa occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the Ángirases, as sons of heaven or of Ángiras. huve: 1. s. pr. Á. of hū call. yás: supply ásti. c is defective by one syllable (p. 441, 4 B a). barhiṣi á: to be taken together (cp. 176, 1, 2). niśádyā: gd. of sad sit; agreeing with Vívasvantam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 85, 6 as applied to Indra.

6 अङ्गिरसो नः पितरो नवेष्वा-

अर्थर्वाणो भृगवः सोम्यासः ।

तेषां वृयं सुमती यज्ञियानाम्

अपि भद्रे सौमन्तसे स्थाम ॥

अङ्गिरसः । नः । पितरः । नवेष्वाः ।

अर्थर्वाणः । भृगवः । सोम्यासः ।

तेषाम् । वृयम् । सुमती । यज्ञियानाम् ।

अपि । भद्रे । सौमन्तसे । स्थाम् ॥

6 Ángiraso, nah pitáro, Návagvā,  
Átharvāno, Bhrgavah, somiá-  
saḥ:

téṣām vayám sumatáu yajñi-  
yānām

ápi bhadré saumanasé siāma.

*The Ángirases, our fathers, the  
Navagvas, the Atharvans, the  
Bhrgus, the Soma-loving: we would  
abide in the favour, the good graces  
of them the adorable ones.*

nah pitárah : in apposition to the names ; cp. 4 b. Návagvás &c., names of ancient priestly families. ápi syāma to be taken together; ápi as = to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वेभिर्  
यत्वां नः पूर्वे पितरः परेयुः ।  
उभा राजाना स्वधया मदन्ता  
यमं पश्यासि वरुणं च देवम् ॥

प्र। इहि। प्र। इहि। पथिभिः। पूर्वेभिः।  
यत्वा नः। पूर्वे। पितरः। पुराऽरेयुः।  
उभा। राजाना। स्वधया। मदन्ता।  
यम्। पश्यासि। वरुणम्। च। देवम् ॥

7 préhi, préhi pathíbhiḥ púrvié-  
bhir,  
yátrā nah púrve pitárah pa-  
reyūḥ.  
ubhā rájānā svadháyā mād-  
antā,

Yamám paśyāsi Várunam ca  
devám.

*Go forth, go forth by those  
ancient paths on which our fathers  
of old have passed away. Thou  
shalt see both kings rejoicing in the  
offering to the dead, Yama and  
Varuna the god.*

préhi préhi : addressed to the dead man; note that this repeated ed. vb. is not treated as an Āmređita; in fact only one repeated verbal form is so treated in the RV., viz. píba-piba (p. 282, g). Note the remarkable alliteration in a b; cp. the repetition of -ā in c and of -am in d; of a- in 9 c d, and of -au in 10-12. púrve: prn. adj. (p. 116). rájānā: note that both Yama and Varuna are called kings, but Varuna alone a god (cp. note on 1 d). svadháyā: cp. 3 d. paśyāsi: 2. s. pr. sb. of paś see (cp. p. 353).

सं गङ्कस्त पितृभिः सं यमेन-  
ष्टापूर्तेन परमे ओमन् ।  
हित्वायावदं पुनरक्षमेहि  
सं गङ्कस्त तन्वा सुवर्चाः ॥

सम्। गङ्कस्त। पितृभिः। सम्। यमेन ।  
इष्टापूर्तेन। परमे। ओमन् ।  
हित्वाय। अवद्यम्। पुनः। अक्षम्। आ ।  
इहि ।  
सम्। गङ्कस्त। तन्वा। सुवर्चाः ॥

८ sám gachasva pit̄bhiḥ, sám  
 Yaména,  
 iṣṭāpūrténa paramé vioman.  
 hitvāyāvadyám púnar ástam  
 éhi:  
 sám gachasua tanuā suvárcāḥ.

*Unite with the Fathers, unite  
 with Yama, with the reward of thy  
 sacrifices and good works in the  
 highest heaven. Leaving blemish  
 behind go back to thy home; unite  
 with thy body, full of vigour.*

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mādhye divāḥ in x. 15, 14. vioman: loc. without i (p. 69). hitvāya: gd., 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanyā suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The A.V. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sва is required.

९ अर्पेत् वीत् वि च सर्पतातो  
 इसा एतं पितरौ लोकमक्न।  
 अहौभिरुद्धिरुभिर्वितं  
 यमो ददाववसानंस्यै॥

अर्पे। द्रुत्। वि। द्रुत्। वि। च। सर्पत्।  
 अतः।  
 अस्यै। एतम्। पितरः। लोकम्। अक्न।  
 अहौभिः। अतुभिः। अकुभिः। वि  
 इच्छकम्।  
 यमः। ददाति। अवसानम्। अस्यै॥

९ ápeta, víta, ví ca sarpatáto:  
 asmā etám pitáro lokám akran.  
 áhobhir adbhír aktúbhír ví-  
 aktam  
 Yamó dadáti avasánam asmai.

*Begone, disperse, slink off from  
 here: for him the Fathers have  
 prepared this place. Yama gives  
 him a resting-place distinguished  
 by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 a). asmái: accented because emphatic at the beginning of a Pāda, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kṛ make. áhobhir adbhíh: cp. ix. 113, where the joys of the next world are

described, yátra jyótir ájasram, tásmin mām dhehi amfté lóke where there is eternal light, in that immortal world place me (7), and yátra amúr yahvátír ápas, tátra mām amftam krdhi where are those swift waters, there make me immortal (8). aktubhis: nights as alternating with days. vyaktam: pp. of ví + aśj adorn, distinguish.

90 अति द्रव सारमेयौ श्वानौ

चतुर्चौ शृव्वलौ साधुना पथा ।

अथा पितृन्मुविद्वाँ उपैहि

युमेन चे संधुमादं मदन्ति ॥

अति । द्रव । सारमेयौ । श्वानौ ।

चतुःश्चौ । शृव्वलौ । साधुना । पथा ।

अथ । पितृन् । मुविद्वान् । उपै । इहि ।

युमेन । चे । संधुमादम् । मदन्ति ॥

10 áti drava sārameyáu śvánau,  
caturakṣáu śabálau sādhúnā  
pathā;

áthā pitṛn suvidátrām úpehi,  
Yaména yé sadhamádam mād-  
anti.

*Run by a good path past the two sons of Saramā, the four-eyed, brindled dogs; then approach the bountiful Fathers who rejoice at the same feast as Yama.*

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp. 91, 3). caturakṣáu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yaména: nominative inst. (p. 306, 1). sadhamádam: cognate acc. with mādanti (p. 300, 4).

91 यौ ते श्वानौ यम रचितारौ

चतुर्चौ पथिरचौ नृचर्चसौ ।

यौ । ते । श्वानौ । यम । रचितारौ ।

चतुःश्चौ । पथिरचौ । इति पथिरचौ ।

नृचर्चसौ ।

ताभ्यामेनं परि देहि राजन्      ताभ्याम् । एनम् । परि । देहि । राजन् ।  
 सुस्ति चासा अनमीवं च धेहि ॥      सुस्ति । च । अस्ति । अनमीवम् । च ।  
 धेहि ॥

11 yáu te śuānau, Yama, rakṣitá-  
 rau,  
 caturakṣáu pathirákṣī nṛcákṣa-  
 sau,  
 tábhiām enam pári dehi, rājan :  
 svasti cāsmā anamīvám ca  
 dhehi.

*Give him over to those two, O King, that are thy dogs, O Yama, the guardians, four-eyed, watchers of the path, observers of men; bestow on him welfare and health.*

yáu: au in this and the following duals for ā, as in 10. nṛcákṣasau: as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b). enam: the dead man. dehi (2. s. ipv. of dā give): that they may guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

१२ उरुण्णसावसुतुपां उदुम्बलौ      उरुण्णनसी । असुतुपो । उदुम्बलौ ।  
 यमस्य द्रूती चरतो जनां अनु ।      यमस्य । द्रूती । चरतः । जनान् । अनु ।  
 तावस्मये दृशये सूर्योये      ती । अस्मयम् । दृशये । सूर्योये ।  
 पुनर्दातामसुमुद्देह भूद्रम् ॥      पुनः । दाताम् । असुम् । अद्य । भूद्रम् ॥

12 urūṇasáv, asutúpā, udumbaláu,      *Broad-nosed, life-stealing, . . . the*  
 Yamásya dütáu carato jánām      *two as messengers of Yama wander*  
 ánu;  
 tāv asmábhyam drśáye súriaya      *among men; may these two give us*  
 púnar dátām ásum adyéhá bhad-      *buck here to-day auspicious life that*  
 rám.  
 we may see the sun.

urū-nasáu: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 b; here we have the normal use of au as āv before a vowel within a Pāda; *broad-nosed*, that is, keen-scented. asutúpā u-: on the Sandhi see 22; the literal meaning *delighting in lives* implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbalāu*: this word occurs here only, and there is no means of throwing any light on its sense; the au of this dual, as of *dūtāu*, for ā, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *drśāye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root ao. of *dā give*; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत  
यमाय जुडता हृविः ।  
यमं ह यज्ञो गच्छत्  
अग्निदूतो अरक्षतः ॥

यमाय । सोमम् । सुनुत ।  
यमाय । जुडत । हृविः ।  
यमम् । ह । यज्ञः । गच्छति ।  
अग्निदूतः । अरक्षतः ॥

13 Yamāya sómam sunuta,  
Yamāya juhutā havīḥ;  
Yamám ha yajñō gachati,  
Agnidūto áramkṛtaḥ.

*For Yama press the Soma, to Yama offer the oblation; to Yama goes the sacrifice well prepared, with Agni as its messenger.*

*juhutā*: with metrically lengthened final vowel; 2. pl. ipv. of *hu sacrifice* addressed to those officiating at the sacrifice. *Yamám*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnidūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवद्बिरु  
जुहोत् प्र च तिष्ठत ।  
स नो देवेष्वा यमद्  
दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवद्बिरु । हृविः ।  
जुहोत । प्र । च । तिष्ठत ।  
सः । नः । देवेषु । आ । यमत ।  
दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamāya ghrtávad dhavir  
juhóta, prá ca tiṣṭhata;  
sá no devéṣu á yamad,  
dīrghám áyuh prá jīvase.

*To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.*

*juhóta*: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form *juhuta* has its final vowel lengthened in 13 b. *prá tis̄hata*: *step forward*, in order to offer the oblation; cp. the use of *prá bhṛ bring forward* an oblation. *ā yamat*: inj. of root *ao.* of *yam* *extend*; this form constitutes a play on the name of Yama. *nas*: acc. governed by *ā yamat*; cp. ix. 44, 5, *sá nah Sómo devéṣu ā yamat may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. *āyus*: cognate acc. (197 A 4). *prá jīváse*: cp. p. 463, f. n. 8. The meaning of *cd* is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ युमाय मधुमत्तमं

राज्ञे हृव्यं चुहोतनं ।

इदं नम् चृष्टिभ्यः पूर्वजेभ्यः

पूर्वभ्यः पथिकृत्यः ॥

युमाय । मधुमत्तमं ।

राज्ञे । हृव्यम् । चुहोतन् ।

इदम् । नमः । चृष्टिभ्यः । पूर्वजेभ्यः ।

पूर्वभ्यः । पथिकृत्यः ॥

15 Yamāya mádhumattamam

rājñe havyám juhotana.

idám náma ḍśibhyah pūrvajé-  
bhiaḥ,

pūrvabhyah pathikṛdbhiaḥ.

*To Yama the king offer the most  
hallowed oblation. This obeisance is  
for the seers born of old, the ancient  
makers of the path.*

*juhotana*: again the strong form to suit the metre (cp. 14 b). *pathikṛdbhyas*: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (*the pitṛyána the road of the Fathers*). This stanza is a *Bṛhati* in the middle of *Anustubhs*, differing from them only by the addition of four syllables in the third *Pāda* (see p. 444, 9 b).

१६ चिकंद्रुकेभिः पतति

षकुबीरेकमिद्दृहत् ।

चिकुञ्चायची क्वन्दौसि

सर्वा ता यम आहिता ॥

चिकंद्रुकेभिः । पतति ।

षट् । उर्वीः । एकम् । इत् । बृहत् ।

चिकुञ्चुप् । गायची । क्वन्दौसि ।

सर्वा । ता । यमे । आहिता ॥

16 trikadrukebhiḥ patati.  
 śāl urvīr, ēkam id bṛhāt,  
 triṣṭub, gāyatrī, chāndāmsi,  
 sārvā tā Yamā áhitā.

*It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatrī and (the other) metres, all these are placed in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrukebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrukeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as '*the god flies like a bird to settle in the vats*' (ix. 8, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śād urvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tisrō dyávah níhitā antár asmin, tisrō bhūmīr úparāḥ, śādvidhānāḥ *the three heavens are placed within him (Varuna) and the three earths below, forming a sixfold order* (vii. 87, 5). ēkam id bṛhāt: by this expression is probably meant the universe, otherwise spoken of as viśvam ēkam, idám ēkam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastámbha śāl imá rájāmsi .. kím ápi svid ēkam? *who propped asunder these six spaces; what pray is the one?* triṣṭubh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).

## PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Āṅgirases and Atharvans, the Bhṛigus and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (*pitrýāna*) is different from that trodden by the gods (*devayána*).

x. 15. Metre: Triṣṭubh; 11 Jagati.

१ उदीरतामवरु उत्परासु	उत्। ईरुताम्। अवरे। उत्। परासः।
उच्चमध्यमाः पितरः सोम्यासः।	उत्। मध्यमाः। पितरः। सोम्यासः।
असुं य ईयुरवृका छत्तज्ञास्	असुम्। ये। ईयुः। अवृकाः। छत्तज्ञाः।
ते नोऽवन्तु पितरो हवेषु॥	ते। नः। अवन्तु। पितरः। हवेषु॥

1 úd iratām ávara, út párāsa,  
ún madhyamáḥ pitárah somi-  
ásah;  
ésum yá iyúr avrká ṛtajñás,  
té nō avantu pitáro hávesu.

*Let the lower, let the higher, let  
the middlemost Soma-loving Fathers  
arise; let those Fathers who,  
friendly, knowing right, have gone  
to life eternal, favour us in our  
invocations.*

úd īratām : note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitrs dwelling in the three divisions of the world, earth, air, heaven (cp. yé párthive rájasí in 2 c ; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Säyana thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by púrvásas and úparásas. ásum : life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. íyur : 3. pl. pf. act. of i go.

२ इदं पितृभ्यो नमो अस्त्वय  
ये पूर्वासो य उपरास ईयुः ।  
ये पार्थिवे रजस्या निषत्ता  
ये वा नूनं सुवृजनाम् विजु ॥

इदम् । पितृभ्यः । नमः । अस्त्वय ।  
ये । पूर्वासः । ये । उपरासः । ईयुः ।  
ये । पार्थिवे । रजसि । आ । निषत्ताः ।  
ये । वा । नूनम् । सुवृजनाम् । विजु ॥

2 idám pitṛbhyo námō astu adyá,  
yé púrvāso, yá úparāsa íyuh;      Let this obceisance be made to-day  
yé párthive rájasí á niṣattā,      to the Fathers who have departed  
yé vā nūnám suvṛjánāsu vikṣú.      earlier and later, who have seated  
themselves in the terrestrial air  
or who are now in settlements with  
fair abodes.

púrvásas : in x. 14, 2. 7 the prn. form púrve is used (see 120, 2). íyur : in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á niṣattás (pp. of sad sit, cp. 67 a, b; cp. á niṣádyá in x. 14, 5). párthive rájasí : in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjánāsu vikṣú : cp. the frequent mānuśiṣu vikṣú human settlements, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितृन्तुविद्वाँ अवित्सि  
नपातं च विक्रमणं च विष्णोः ।  
बृहिषदो ये स्वधया सुतस्य  
मज्जन्त पित्वस्त इहागमिष्ठाः ॥

आ । अहम् । पितृन् । सुविद्वान् ।  
अवित्सि ।  
नपातम् । च । विक्रमणम् । च । वि-  
ष्णोः ।  
बृहिषदः । ये । स्वधया । सुतस्य ।  
मज्जन्त । पित्वः । ते । इह । आगमिष्ठाः ॥

४ अहाम् पितृन् suvidátrām avitsi,  
नपातम् ca vikrámanam ca  
Viṣṇohः :  
barhiṣado yé svadhayā sutásya  
bhájanta pitvás, tá ihágami-  
sthāḥ.

*I have won hither the bountiful  
Fathers and the grandson and the  
wide stride of Viṣṇu : they who, sit-  
ting on the strew, shall partake of  
the pressed drink with the offering  
to the dead, come most gladly here.*

ā-avitsi (1. s. Ā. s ao. of 2. vid *find*) ; = I have induced to come to this offering. nápātam : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nápātam) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasant, the father of Yama (see note on x. 14, 1) ; but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápātam (Agni is called náptre sáhasvate in viii. 102, 7) = sáhasah sūnūm *son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) sūno *son* alone is used in an Agni hymn ; and below (9c) Agni is invoked to come with the Fathers : ágne yāhi suvidátrebhīḥ pitṛbhīḥ. There is here also a good example of the fanciful interpretations of Sayana : Viṣṇor (= yaññasya) nápātam (= vināśabhāvam) *the non-destruction of the sacrifice*. vikrámanam : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta : 3. pl. inj. Ā. of bhaj *share*, with partitive gen. (202 A e). pitvás : gen. of pitú (p. 81). ágamisthāḥ : accent, p. 458, 9 A b.

४ बहिषदः पितर चात्युर्वाग्  
इमा ते हव्या चक्रमा जुषध्वंसः।  
त आ गुतावसा शंतमेना-  
थो नः शं योररुपो दधात ॥

बहिषदः । पितरः । चाती । अर्वाकः  
इमाः । तः । हव्या । चक्रमः । जुषध्वंसः  
ते । आ । गुत । अवसा । शमश्तमेन ।  
अथ । नः । शम । योः । अरुपः । दधात ॥

4 bárhīṣadah pitara, úti arvág;  
imā vo havyā cakrmā: juśá-  
dhvam;  
té á gata ávasā sám tamena;  
áthā naḥ sám yór arapó da-  
dhāta.

*Ye Fathers that sit on the strew,  
come hither with aid; these offer-  
ings we have made to you: enjoy  
them; so come with most beneficent  
aid; then bestow on us health and  
blessing free from hurt.*

bárhīṣadah pitarah: see note on viii. 48, 7 c. úti: inst. of úti (p. 81, f. n. 4). arvák: *hither*; the vb. á gata *come* is easily to be supplied from c. cakrmā: with metrical lengthening of the final syllable. juśádhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. áthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā place, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

५ उपहृताः पितरः सोम्यासी  
बहिष्येषु निधिषु प्रियेषु ।  
त आ गमन्तु त दुह श्रुवन्त्व  
अधि ब्रुवन्तु तेऽवन्त्वक्षान् ॥

उपहृताः । पितरः । सोम्यासीः ।  
बहिष्येषु । निधिषु । प्रियेषु ।  
ते । आ । गमन्तु । ते । दुह । श्रुवन्तु ।  
अधि । ब्रुवन्तु । ते । अवन्तु । अक्षान् ॥

५ úpahūtāḥ pitárah somiásō  
barhiṣiesu nidhiṣu priyéṣu;  
té á gamantu; té ihá śruvantu;  
ádhi bruvantu; té avantu  
asmān.

*Invited are the Soma-loving  
Fathers to the dear deposits placed  
on the strew; let them come; let  
them listen here; let them speak for  
us; let them aid us.*

úpa-hūtās: pp. of hū *call*. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śruvantu: 3. pl. ipv. root ao. of śru *hear*.

६ आच्या जानु दक्षिणतो निषद्ये-  
म यज्ञमभि गृणीत् विच्छै ।  
मा हिंसिष्ट पितरः केन चिन्नो  
यदु आगः पुरुषता करोम ॥

आ॒च्य॑ । जा॒नु । दृ॒क्षिण॑तः । नि॒षद्य॑ ।  
दृ॒मम् । य॒ज्ञम् । अ॒भि । गृ॒णीत् । वि॒च्छै ।  
मा॑ । हि॒ंसि॒ष्ट । पि॒तरः । के॒न । चि॒न्नो॑ ।  
यत् । वः । आगः । पु॒रुषता॑ । करोम ॥

६ ácyā jánu, dakṣinatō niṣadya,  
imám yajñám abhí gr̄ṇīta vísve;  
má himsiṣṭa, pitaraḥ, kéné cīn  
no,  
yád va ágah puruṣatā kárāma.

*Bending the knee, sitting down  
to the south do ye all greet favour-  
ably this sacrifice; injure us not,  
O Fathers, by reason of any sin  
that we may have committed against  
you through human frailty.*

ा-acyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jánu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣinatás: to the right (of the védi altar), that is, to the south, because the south is the region of Yama and the Pitars. gr̄ṇīta: 2. pl. ipv. of 1. gr̄ sing. himsiṣṭa: 2. pl. inj. is ao. of hims injure. kéné cid yád ágah for kéné cid ágasā yád, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 814 B 1). puruṣatā: inst. s. identical in form with the stem (97, 1, p. 77). kárāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसीनासो अरुणीनामुपस्थि-  
रुयं धन्त दाशुषे मर्त्याय ।  
पुच्छ्यः पितरुस्तस्य वस्तुः  
प्र यक्तु त इहोर्जे दधात ॥

आसी॒नासः । अ॒रुणी॒नाम् । उ॒पस्थि॑ ।  
रु॒यम् । ध॒न्त । दा॒शुषे । मर्त्या॑य ।  
पु॒च्छ्यः । पि॒तरः । तस्य॑ । वस्तुः॑ ।  
प्र । य॒क्तु । ते॑ । इ॒ह । ऊर्जे॑ । दृ॒धात् ॥

७ ásīnāso aruṇinām upasthe  
rayim dhatta dāśuṣe mártiāya.

*Sitting in the lap of the ruddy  
(dawns) bestow wealth on the wor-*

putrébhiah, pitaras, tásya vás- shipping mortal. To your sons, O  
vah Fathers, present a share of those  
prá yachata; tá ihórjam da- riches; so do ye here bestow  
dhāta. strength.

ásināsas: irr. pr. pt. Ā. of ās sit: 158 a. arunīnām: arunā ruddy is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 8, where Agni and Surya are said to awake or arise usásām upásthāt from the lap of the dawns. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tásya vásvah: referring to rayim in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासो  
अनुहिरे सोमपीथं वसिष्ठाः।  
तेभिर्यमः संरराणो हृवीष्य  
उशत्तुशङ्खिः प्रतिकाममत्तु ॥

8 yé nah púrve pitárah somiáso,  
anūhiré somapíthám Vásiṣṭhāḥ,  
tébhír Yamáḥ samraráṇó hav-  
íṁśi,  
usánn uśádbhiḥ, pratikámám  
attu.

ये । नः । पूर्वे । पितरः । सोम्यासः ।  
अनुहिरे । सोमपीथम् । वसिष्ठाः ।  
तेभिः । यमः । समरराणः । हृवीष्य ।  
उशन् । उशत्तुभिः । प्रतिकामम् । अत्तु ॥

Those forefathers of ours, the  
Soma-loving, the Vasiṣthas, who  
fare after him to the Soma-  
draught, with them let Yama,  
sharing their gifts, eat the obla-  
tions at pleasure, he the eager with  
them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah drive, in this case meaning who have driven after Yama to the Soma-draught; it may possibly come from ūh consider, then meaning who have been considered worthy of the Soma-draught. Vásiṣṭhāḥ: as one of the groups of ancient seers. samraráṇás (pf. pt. Ā. of rā give): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुदेवचा जिहमाना  
होचाविदुः सोमतषासो चक्षेः ।

ये । ततृषुः । देवचा । जिहमानाः ।  
होचाविदः । सोमतषासः । चक्षेः ।

आपे याहि सुविदेवभिर्वाहु  
सत्यैः कृतैः पितृभिर्धर्मसद्ग्निः ॥

आ । अपे । याहि । सुविदेवभिः ।  
अर्वाहु ।  
सत्यैः । कृतैः । पितृभिः । धर्मसत्तुभिः ॥

9 yé tātṛṣūr devatrā jéhamānā,  
hotrāvidah stómataṣṭāś arkāih:  
ágne yāhi suvidátrebhir arvān  
satyāih kavyāih pitṛbhir ghar-  
masádbhih.

*Who, gasping, have thirsted  
among the gods, knowing oblations,  
having praise fashioned for them  
with songs: with them the bountiful  
Fathers, the true, the wise that sit  
at the heating vessel, come hither,  
O Agni.*

tātṛṣūr: pf. of tṛṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas: this Tp., *fashioned with praise*, otherwise used with mati = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis: to be taken with the preceding word = *by means of songs*. arvān: 93 b. kavyāis: this word occurs in only two other passages, the original meaning apparently being = kaví *wise* (cp. kavyá-tā *wisdom*); here it may be intended to denote a particular group of Fathers (cp. x. 14, 8). gharmasádbhis: probably in heaven; cp. x. 16, 10, sá gharmám invāt paramé sadhásthe: *may he* (Agni) further the gharma in the highest abode; this word as well as jéhamānās may be intended to contrast with tātṛṣūr; cp. vii. 103, 9.

90 ये सत्यासी हविरदो हविष्या  
हन्त्रेण देवैः सुरथं दधानाः ।  
आपे याहि सुहस्तं देववन्दे:  
परे: पूर्वैः पितृभिर्धर्मसद्ग्निः ॥

ये । सत्यासः । हविःऽचर्दः । हविःऽपाः ।  
हन्त्रेण देवैः । सुरथम् । दधानाः ।  
आ । अपे । याहि । सुहस्तम् । देववन्दे: ।  
परे: । पूर्वैः । पितृभिः । धर्मसत्तुभिः ॥

10 yé satyáso havirádo haviśpá  
 īndreṇa deváiḥ sarátham dá-  
 dhānāḥ,  
 ágne yáhi sahásram devavan-  
 dáih  
 páraih púrvaiḥ pitíbhīr gharma-  
 sádbhiḥ.

*They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = go (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānāḥ: pr. pt. Ā. of dhā put (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānāḥ (159). sahásram: agreeing with pitíbhīs: more usual would be sahásrena pitíbhīs: cp. 194 B 1 b (p. 291); párais: the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaiḥ páraih; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratnā *remote, ancient deeds* opposed to ávarāsas *later men*.

११ अभिष्वात्ता: पितर् एह गङ्क्तु  
 सदःसदः सदत् सुप्रणीतयः।  
 अत्ता हृवींषि प्रयत्नानि बृहिष्य  
 अथा रुयिं सर्वैवीरं दधातन ॥

अभिष्वात्ता:। पितरः। आ। इह। गङ्क्तु।  
 सदःसदः। सदत्। सुप्रणीतयः।  
 अत्ता। हृवींषि। प्रयत्नानि। बृहिष्य।  
 अथा। रुयिम्। सर्वैवीरम्। दधातन् ॥

11 Ágniṣvattāḥ pitara, éhā ga-  
 chata;  
 sádaḥ-sadaḥ sadata, supraṇi-  
 tayah;  
 attā havíṁsi práyatnāni barhisi;  
 áthā rayim sárvaviram dadhā-  
 tana.

*Ye Fathers that have been devoured by fire come hither; sit you down each on his seat, ye that have good guidance; eat the oblations proffered on the strew; then bestow wealth accompanied entirely by strong sons.*

**Ágni-śvāttās**: with the voc. accent on the first syllable; the ordinary accent would be **Agni-śvāttās** like other Tps. formed with Agni, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 e). **svāttās**: pp. of svād sweeten (cp. 67 b). **sádaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by sadata. **sadata**: 2. pl. ipv. a. ao. of sad sit (147, 5). **supraṇitayas**: having good guidance, well led, coming in good order; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, áthā**: final a metrically lengthened. **prá-yatāni**: pp. of yam. **dadhātana**: irr. strong form (ep. note on 7 d) and suffix tana (p. 925).

१२ त्वमेष्ट ईळितो जातवेदो त्वम् । अ॒मे । ईळि॒तः । जा॒तवेदः ।  
 वा॒द्भ्यानि॑ सुरभी॒षि॑ कृत्वा॑ । अ॒वाद् । हृव्यानि॑ । सुरभी॒षि॑ । कृत्वा॑ ।  
 प्रा॒दा॑ः पि॒तुभ्यः॑ स्व॒धया॑ ते॑ अ॒चन् । प्रा॒दा॑ः । पि॒तुभ्यः॑ । स्व॒धया॑ । ते॑ ।  
 अ॒जि॑ त्वं॑ देव॑ प्रयता॑ हृवी॒षि॑ ॥ अ॒चन् ।  
 अ॒जि॑ । त्वम् । देव॑ । प्रयता॑ । हृवी॒षि॑ ॥

12 tuám, Agna, iilitó, jätavedo,  
 ávād d̄havyáni surabhíni kṛtví.  
 prādāḥ pit̄bhyaḥ; svadháyā tē  
 akṣann;  
 addhí tvám, deva, práyatā hav-  
 ímṣi.

*Thou, O Agni, having been im-  
 plored, O Jätavedas, hast conveyed  
 the oblations, having made them  
 fragrant. Thou hast presented  
 them to the Fathers; with the  
 funeral offering they have eaten  
 them; do thou, O god, eat the  
 oblations proffered.*

**iilitás**: by us. **jāta-vedas**: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: viśvā veda jánimū jätávedāḥ. *Jätavedas knows all creations* (vi. 15, 13); this is also the explanation of Sayapa here: jätam, sarvam jagad, vetti, iti jätávedāḥ. **ávāt**: 2. s. s. ao. of vah carry (144, 5). **d̄havyáni**: for havyáni (54). **kṛtví**: gd. of kṛ (163, 1). **adās**: 2. s. root ao. of dā (148, 1 a). **akṣan**: 3. pl. root ao. of ghas eat (p. 170, e). **addhí**: 2. s. ipv. of ad eat.

१३ ये चेह पितरो ये च नेह  
यांश्च विद्य याँ उ च न प्रविद्य ।  
त्वं वेत्य यति ते जातवेदः  
स्वधाभिर्यज्ञं सुकृतं जुषस्त ॥

ये । च । इह । पितरः । ये । च । न । इह ।  
यान् । च । विद्य । यान् । कुं इति । च । न ।  
प्रविद्य ।  
त्वम् । वेत्य । यति । ते । जातवेदुः ।  
स्वधाभिः । यज्ञम् । सुकृतम् । जुषस्त ॥

13 yé ca ihá pitáro yé ca néhá,  
yámás ca vidmá yám u ca ná  
pravidmá,  
tuám vettha yáti té, jätavedah; ;  
svadhábhir yajñám súkrtam  
juṣasva.

*Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou knowest how many they are, O Jätavedas; enjoy the sacrifice well prepared with funeral offerings.*

yé ca : supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the 1. pl. pr. is vidmás. yámás ca : Sandhi, 40 a. yám u: 89, and p. 25, f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

१४ ये अभिदृग्धा ये आनभिदृग्धा  
मथे दिवः स्वधया मादयने ।  
तेभिः स्वराक्षुनीतिमेतां  
यथावशं तन्वं कल्पयस्त ॥

ये । अभिदृग्धाः । ये । आनभिदृग्धाः ।  
मथे । दिवः । स्वधया । मादयने ।  
तेभिः । स्वराक्षुनीतिम् । एताम् ।  
यथावशम् । तन्वम् । कल्पयस्त ॥

14 yé Agnidagdhá yé áagni-  
dagdhā,  
mádhye diváḥ svadháyā mādá-  
yante,  
tébhiḥ suarāl ásunítim etám  
yathávaśám tanúam kalpa-  
yasva.

*Those who, burnt with fire and not burnt with fire, are exhilarated by the funeral offering in the midst of heaven, as sovereign ruler do thou with them fit his body according to thy power for this spirit-guidance.*

yé áagnidagdhāḥ: that is, buried. mádhye diváḥ: note that the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tébhīs: in association with them (199 A 1), as they know the path of the dead. svarāt: as sovereign lord who acts according to his will (yathāvaśām); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 18 c (jātavedas) or mentioned in 11 a (Agnisvāttās), and in this stanza itself (Agnidagdhās). tanvām kalpayasva: *the body* of the deceased; the words svayám tanvām kalpayasva (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: svayám rūpám kuruṣva yādīśam ichāsi assume thyself the form that thou desirest; cp. also iii. 48, 4 b and vii. 101, 3 b yathāvaśām tanvām cakra (= cakra) esāḥ he has taken a body according to his will; the corresponding Pāda in the AV. (xviii. 3, 59) reads yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will; cp. also in the following funeral hymn (x. 16, 4) the hemistich: yás te śivás tanvō, jātavedas, tābhīr vahainam sukītām u lokām with those which are thy auspicious bodies. O Jātavedas, conduct him to the world of the righteous. ásunītim etām: dependent, like tanvām, on kalpayasva: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (ásu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanū); cp. x. 14, 8 cd: ástam ehi; sām gachasva tanvā go home; unite with thy (new) body; and x. 16, 5 sām gachatām tanvā, jātavedah let him (the deceased) unite with a (new) body, O Jātavedas.

### HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (aksás) consisted of the nuts of a large tree called vibhidaka (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Trishubh; 7. Jagati.

१ प्रावेपा मा बृहतो माद्यन्ति	प्रावेपाः । मा । बृहतः । माद्यन्ति ।
प्रवातिजा इरिणे वर्वीतानाः ।	प्रवातिजाः । इरिणे । वर्वीतानाः ।

सोमस्येव मीजवृतस्य भूचो

सोमस्यद्दृवं । मीजवृतस्य । भूचः ।

विभीदको जागृचिर्महामव्हान् ॥

विभीदकः । जागृचिर्महामव्हान् ॥

1 prāvepā mā bṛhatō mādayanti  
pravātejā īriṇe vārvṛtānāḥ.  
sómasyeva Maujavatásya bha-  
kṣō,  
vibhīdako jāgṛvir máhyam  
achān.

*The dangling ones, born in a  
windy place, of the lofty (tree)  
gladden me as they roll on the  
dice-board. Like the draught of  
the Soma from Mūjavant, the en-  
livening Vibhīdaka has pleased me.*

vārvṛtānāś: int. pt. of vṛt turn. Maujavatásya: coming from Mount Mūjavant as the best. achān: S. s. s ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

२ न मा मिमेथ न जिहीळ एषा  
शिवा सखिभ्य उत मह्यमासीत् ।  
अचस्याहमेकपरस्य हेतोर्  
अनुव्रतामप जायामरोधम् ॥

न । मा । मिमेथ । न । जिहीळ । एषा ।  
शिवा । सखिभ्यः । उत । मह्यम । आ-  
सीत् ।  
अचस्य । अहम । एकपरस्य । हेतोः ।  
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīla esā:  
śivā sakhibhya utá máhyam  
āśit.  
akṣasyāhám ekaparásya hetór  
ánuvratām ápa jāyām arodham.

*She does not scold me, she is  
not angry: she was kind to friends  
and to me. For the sake of a die  
too high by one I have driven away  
a devoted wife.*

mimetha: pf. of mith dispute. jihīla: pf. of hīḍ be angry (cp. p. 3, f. n. 2). sakhibhyas: dat. (p. 318, 3). ekaparásya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). ápa arodham: root ao. of rūḍhi obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ द्वे इं शुश्रूरपं जाया रुणदि  
न नाथितो विन्दते मर्दितारम् ।  
अश्वस्थेव जरतो वस्त्वस्य  
नाहं विन्दामि कितवस्य भोगम् ॥

द्वे इं । शुश्रूः । अपं । जाया । रुणदि ।  
न । नाथितः । विन्दते । मर्दितारम् ।  
अश्वस्थेव । जरतः । वस्त्वस्य ।  
न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēṣṭi śvaśrūr; ēpa jāyā ru-  
naddhi;  
nā nāthitō vindate marditā-  
ram:  
ásvasyeva járato vásniasya  
náhám vindāmi kitavásya bhó-  
gam.

*My mother-in-law hates me, my wife drives me away: the man in distress finds none to pity him: 'I find no more use in a gambler than in an aged horse that is for sale.'*

ápā runaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitás: the gambler speaks of himself in the 3. prs. ásvasya\_iva: agreeing with kitavásya. járatas: pr. pt. of jī waste away. kitavásya bhógam: objective gen. (p. 820, B b).

४ अन्ये जायां परि मृशन्वस्य  
यस्यागृह्येदने वाच्युच्चः ।  
पिता माता भातर एनमाङ्गुर  
न जानीमो नयता बुद्धमेतम् ॥

अन्ये । जायाम् । परि । मृशन्विति । अस्य ।  
यस्य । अगृह्यते । वेदने । वाजी । अच्चः ।  
पिता । माता । भातरः । एनम् । आङ्गुः ।  
न । जानीमः । नयते । बुद्धम् । एतम् ॥

4 anyé jāyām pári mr̄santi asya,  
yásyágṛdhad védane vājí akṣāḥ.  
pītā mātā bhrātara enam āhur :  
'ná jānímo, náyatā baddhám  
etám'.

*Others embrace the wife of him for whose possessions the victorious die has been eager. Father, mother, brothers say of him, 'we know him not, lead him away bound'.*

āgṛdhāt: a.ao. of gṛdh be greedy, governing védane, loc. of the object (p. 825, 1 c). vājí: to be read with a short final (p. 487, a 4, ep. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānímas: 1. pl. pr. of jñā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhám : as a debtor.

५ यदादीथि न द्विषाणेभिः  
परायद्वाव हीये सखिभ्यः ।  
नुप्राप्तं बभ्रवो वाचमक्ते  
एमीदेयां निष्कृतं जारिणीव ॥

यत् । आ॑दीथि॒ । न । द्वि॒षाणि॑ । ए॒भिः॑ ।  
परा॒यद्वा॑व । ही॒ये॑ । सखि॒भ्यः॑ ।  
नि॒ष्कृतं॑ । च॑ । बभ्रवो॑ । वाचम॑ । अ॒क्ते॑ ।  
ए॒मी॑ । इ॒त् । ए॒षाम् । नि॒ष्कृतं॑ । जा॒रिणी॑व ॥

५ yád ādídhye: 'ná daviśāni When I think to myself, 'I will  
ebhiḥ;  
parayádbhyo áva hīye sákhi- not go with them; I shall be left  
bhyaḥ', behind by my friends as they depart  
níuptás ca babhrávo vácam (to play)', and the brown ones,  
ákrataṁ, thrown down, have raised their  
émid eṣām niśkṛtám jārīnīva. voices, I go straight, like a courtesan,  
to their place of assignation.

ā-dídhye: 1. s. pr. Ā. of dhī think. daviśāni: is ao. sb. of du go (of which other forms occur in the AA. and the YY.); some scholars think the sense of play to be so necessary that this must be an irr. form (is ao. sb.) from div play (like a-śhavīśam, in a Sutr., from śhiv spit). ebhis: with the friends. áva hīye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptás: pp. of vap strew. ákrata: 3. pl. Ā. root ao. of kr̄, accented because still dependent on yád. Here we have a Jagatī Pada interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vácām ákrata, by ending a Pāda in vii. 108, 8 produces a Jagatī Pada in a Triṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi id: I gó at once (p. 218). eṣām: of the dice.

६ सुभासेति कित्वः पूर्वमानो  
ज्ञेयामीति तन्वा॑शुशुज्जानः ।  
अ॒चासो॑ अ॒स्य॑ वि॑ तिरन्ति॑ कामं  
प्रतिदीन्ते॑ दधतु॑ आ॑ कृतानि॑ ॥

सुभाम् । ए॒ति॑ । कित्वः॑ । पूर्वमानः॑ ।  
ज्ञेयामीति॑ । इ॒ति॑ । तन्वा॑ । शुशुज्जानः॑ ।  
अ॒चासो॑ । अ॒स्य॑ । वि॑ । तिरन्ति॑ । कामम्॑ ।  
प्रतिदीन्ते॑ । दधतः॑ । आ॑ । कृतानि॑ ॥

6 sabhām eti kitavāḥ prchā-      *The gambler goes to the assembly  
māno,*      *hall, asking himself, 'shall I con-  
jesyāmīti, tanvā śūśujānah.*      *quer', trembling with his body.  
akṣāsō asya vī tiranti kāmam,*      *The dice run counter to his desire,  
pratidivne dādhata ā kṛtāni.*      *bestowing on his adversary at play  
the lucky throws.*

*tanvā:* accent, p. 450, 2 b. *śūśujānas:* as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with *tanvā*), its exact meaning is doubtful; but it must express either fear or confidence. *tiranti:* 3. pl. pr. of tṝ cross. *pratidivān:* dec., 90, 3; dat. with verbs of giving (200 A 1). ā *dādhatas:* N. pl. pr. pt. of *dhā* (156, p. 181, top) agreeing with *akṣāsas;* with prp. following (p. 462, 18 a a). *kṛtāni:* probably in the specific sense of *the highest throws*, pl. of n. *kṛtām*.

७ अचास् इदं कुशिनो नितोऽदिनोः । अचासः । इत । अकुशिनः । नितोऽदिनः ।  
निकलत्वा नस्तपेनास्तपयिष्यावः । निकलत्वानः । तपेना । तापयिष्यावः ।  
कुमारदेष्या जयतः पुनर्हणो । कुमारदेष्याः । जयतः । पुनःऽहनः ।  
मध्वा संपूर्ताः कितवस्य बहुषाः ॥ मध्वा । समपूर्ताः । कितवस्य । बहुषाः ॥

7 akṣāsa id aṅkuśino nitodinō,      *The dice are hooked, piercing,  
nikṛtvānas tāpanās tāpayiṣṇā-      *deceitful, burning and causing to  
vah;*      *burn;*  
kumārādeṣṇā, jayataḥ punar-      *presenting gifts like boys,  
hāno,*      *striking back the victors, sweetened  
mādhvā sāmpṛktāḥ kitavāsyā gambler.*  
barhāṇā.*

*tāpayiṣṇāvas:* causing the gambler to pain others by his losses. *kumārā-deṣṇās:* giving gifts and then taking them back like children. *punarhāṇas:* winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. *sām-pṛktās:* pp. of pṛc mix. *barhāṇā:* inst. s. (p. 77); with objective gen. (p. 320).

८ चिपचाशः कीङ्कति ब्राते एषां  
देव इव सविता सत्यधर्मा ।  
उयस्य चिक्षये ना नमने  
राजा चिदेभ्यो नम् इत्क्षणोति ॥

चिपचाशः । कीङ्कति । ब्राते । एषाम् ।  
देवः । इव । सविता । सत्यधर्मा ।  
उयस्य । चित् । मन्यवे । न । नमने ।  
राजा । चित् । एभ्यः । नमः । इत् ।  
क्षणोति ॥

8 tripañcāśāḥ krīlati vrāta eṣām,  
devā iva Savitā satyādharmā :  
ugrasya cint manyāve nā nam-  
ante ;  
rājā cid ebhyo náma it kṛṇoti.

*Their host of three fifties plays  
like god Savitṛ whose laws are  
true : they bow not before the wrath  
of even the mighty ; even a king  
pays them obeisance.*

tripañcāśāḥ : the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 53, 4; x. 189, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 88, 7. 9; v. 82, 2). nā : the only example in the RV. of the metrical lengthening of nā. namante, námas : with dat. (p. 311, k and 312, 2 a).

९ नीचा वर्तन्त उपरि सुरक्षा  
अहस्तासो हस्तवन्तं सहन्ते ।  
द्विवा अङ्गारा इरिणे चुप्ताः  
श्रीताः सन्तो हृदयं निर्देहन्ति ॥

9 nicā vartanta, upari sphuranti.  
ahastāso hástavantam sahante.  
divyā ángārā íriṇe níuptāḥ,  
śítāḥ sánto, hṛdayam nír dah-  
anti.

नीचाः । वर्तन्ते । उपरि । सुरक्षा ।  
अहस्तासः । हस्तवन्तम् । सहन्ते ।  
द्विवाः । अङ्गाराः । इरिणे । निर्देहप्ताः ।  
श्रीताः । सन्तः । हृदयम् । निः । दुहन्ति ॥

*They roll down, they spring up-  
ward. Though without hands, they  
overcome him that has hands.  
Divine coals thrown down upon  
the gaming-board, being cold, they  
burn up the heart.*

Every Pāda in this stanza contains an antithesis: nīcā—upāri; ahastāsaḥ — hástavantam; divyāḥ — íriṇe; sítāḥ — nír dahanti. divyāś: alluding to their magic power over the gambler; cp. barháṇā in 7 d. ángárāś: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: adhidévanam vā agnís, tásya eté 'ngárā yád aksáḥ *the gaming-board is fire, the dice are its coals.*

१० जाया तप्यते कितवस्य हीना  
माता पुचस्य चरतः क्षि स्ति ।  
क्षुणावा विभूद्धनमिक्षमानो  
अचेषामसुमुप नक्तमेति ॥

जाया । तप्यते । कितवस्य । हीना ।  
माता । पुचस्य । चरतः । क्षि । स्ति ।  
क्षुणावा । विभूद्धनमिक्षमानः ।  
अचेषाम् । अस्तम् । उप । नक्तम् । एति ॥

10 jāyā tapyate kitavásya hinā,  
mātā putrásyā cárataḥ kúa svit.  
ṛṇāvā bíbhyaḥ dhánam ichá-  
māno,  
anyéśām ástam úpa náktam eti.      *Forsaken the wife of the gambler  
is grieved, the mother (too) of the  
son that wanders who knows where.  
Indebted, fearing, desiring money  
he approaches at night the house of  
others.*

hinā: pp. of hā leave. putrásyā: the gambler. tapyate must be supplied with mātā. ṛṇā-vā: lengthening of final a before v (15, 1 c). bíbhyaḥ: pr. pt. of bhī fear. úpa eti: probably for the purpose of stealing, to explain e. náktam: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्ट्वाय कितवं ततापा-  
नेषां जायां सुकृतं च योनिम् ।  
पूर्वाङ्के अश्वान्युयुजे हि बृभून् ।  
सो अप्यरन्ते वृष्टः पंपाद ॥

स्त्रियम् । दृष्ट्वाय । कितवम् । तताप ।  
अनेषां जायाम् । सुकृतम् । च । यो-  
निम् ।  
पूर्वाङ्के । अश्वान् । युयुजे । हि । बृभून् ।  
सः । अप्ये । अन्ते । वृष्टः । पंपाद ॥

11 stríyam drṣtvāya kitavám ta-  
tāpa,  
anyéśām jāyām, súkṛtam ca  
yónim

*It pains the gambler when he  
sees a woman, the wife of others,  
and their well-ordered home. Since  
he yokes the brown horses in the*

pūrvāhṇé ásvān yuyujé hí ba-  
bhrún,  
só agnér ánté vṛśaláh papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). dr̄stvāya: gd. of dr̄s see, agreeing with kitavám as the virtual subject (210). strīyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. ásvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वं: सेनानीर्भृतो गुणस्य राजा ब्रातस्य प्रथमो बभूव। तस्मै कृष्णोमि न धना रुणधिम् दशाहं प्राचीसदृतं वदामि ॥	यः । वः । सेनानीः । भृतः । गुणस्य । राजा । ब्रातस्य । प्रथमः । बभूव । तस्मै । कृष्णोमि । न । धना । रुणधिम् । दशः । अहम् । प्राचीः । तत् । चक्रतम् । वदामि ॥ .
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12 yó vah senānīr mahatō gaṇasya,  
 rájā vrātasya prathamō ba-  
 bhūva,  
 tásmai kṛṣnomi, 'ná dhanā ru-  
 adhmi';  
 dásāhám práciḥ, 'tad ḥtám va-  
 dāmi'.

To him who as the general of your great throng, as king has become the first of your host, I stretch forth my ten fingers—'I withhold no money—this is truth I say'.

yó vah: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dásā kṛṣnomi práciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. práciḥ: A. pl. f. of práñc, used predicatively (198, 1). tásmai: dat. of advantage (200 B 1). ná dhanā

ruṇadhma : that is, 'I have no money left for you ;' these words in sense come after prācīs, expressing what is implied by that gesture. rtām : predicative, *I say this as true* (198, 1).

१३ अ॒चैर्मा दी॒वः कृ॒धिभित्कृ॒पस्त्  
वि॒त्तं र॒सस्त् बृ॒ङ्ग मन्यमानः ।  
तच्॑ गावः॑ कितव्॑ तच्॑ जाया॑  
तच्च॑ वि॑ चष्टे॑ सवितायमर्यः॑ ॥

अ॒चैः॑ मा॑ दी॒व्यः॑ कृ॒षिम्॑ इत्॑ कृ॒षस्त्॑  
वि॒त्ते॑ रु॒मस्त्॑ बृ॒ङ्ग॑ मन्यमानः॑ ।  
तच्॑ गावः॑ कितव्॑ तच्॑ जाया॑  
तत्॑ मे॑ वि॑ चष्टे॑ स॒विता॑ अ॒यम्॑ ।  
अ॒र्यः॑ ॥

१४ akṣair mā divyāḥ; kṛṣim it  
kṛṣasva;  
vittē ramasva, bahū manya-  
mānah;  
tátra gāvah, kitava, tátra jāyā :  
tán me vi caṣṭe Savitāyám  
aryāḥ.

'Play not with dice; ply thy  
tillage; rejoice in thy property,  
thinking much of it; there are thy  
cattle, O gambler, there thy wife':  
this Savitr here, the noble, reveals  
to me.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. divyas : 2. s. inj. of div play with mā (p. 240). ramasva : with loc. (204, 1 a). tátra : cattle and wife can be regained by acquiring wealth. caṣṭe : 3. s. pr. of cakṣ. me : dat. (200 A.c). ayám : as actually present. aryás : noble, as upholder of moral law.

१५ मि॒त्रं कृ॒णधू॒खलु॑ मृ॒क्तता॑ नो॑  
मा॑ नो॑ घो॒रेण॑ चरता॑भि॑ धृ॒ष्णु॑ ।  
नि॑ वो॑ तु॑ म॒न्युविंशता॑मरा॑तिर॑  
अ॒न्यो॑ बृ॒भूषां॑ प्रसितौ॑ न्वसु॑ ॥

मि॒त्रम्॑ कृ॒णधू॒म्॑ खलु॑ मृ॒क्तता॑ नः॑ ।  
मा॑ नः॑ घो॒रेण॑ चरता॑ अ॒भि॑ धृ॒ष्णु॑ ।  
नि॑ वः॑ तु॑ म॒न्यु॑ विंशता॑म्॑ ।  
अ॒न्यः॑ बृ॒भूषाम्॑ प्र॒सितौ॑ तु॑ अ॒सु॑ ॥

१५ mitrām kṛṇudhvam khālu, mr-  
lātā no.  
mā no ghorēṇa caratābhī dhr-  
ṣṇu.

Pray make friendship, be gracious  
to us. Do not forcibly bewitch us  
with magic power. Let your wrath,  
your enmity now come to rest. Let

ni vo nú manyúr viśatām, another now be in the toils of the  
árātir. brown ones.

anyó babhrūnám prásitau nú  
astu.

mṛlātā (2. pl. ipv. of mṛd, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 811, f). carata, abhí: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 801, b). In this final stanza the gambler adjures the dice to release him from their magical power.

## PURUŚA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruśa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaeval giant named Puruśa. The act of creation is here treated as a sacrifice in which Puruśa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda. It presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruśa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः:

सहस्रशीर्षा । पुरुषः ।

सहस्राचः सहस्रपात् ।

सहस्राचः । सहस्रपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्वंतिष्ठद्याङ्गुलम् ॥

त्वंतिष्ठत । दशाङ्गुलम् ॥

1 sahásraśírsa Púruṣah,  
sahásraśáh, sahásrapáti.  
sá bhúmim viśváto vṛtvá,  
aty atiṣṭhad daśāṅgulám.

*Thousand-headed was Puruśa,  
thousand-eyed, thousand-footed. He  
having covered the earth on all  
sides, extended beyond it the length  
of ten fingers.*

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣás: of the very numerous Bv. cds. formed with sahásra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). daśāngu-lám: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand

२ पुरुषं प्रवेदं सर्वं  
यद्गृहं यस्तु भवेत् ।  
उतामृतलख्येशानो  
यद्विनातिरोहति ॥

२ Púruṣa evédám sárvam  
yád bhútám yác ca bháviam.  
utámṛtavásyésáno,  
yád ánnenátiróhati.

पुरुषः । एव । इदम् । सर्वम् ।  
यत् । भूतम् । यत् । च । भवेत् ।  
उत् । अमृतलख्य । ईशानः ।  
यत् । अव्विन । अतिरोहति ॥

Puruṣa is this all, that has been and that will be. And he is the lord of immortality, which he grows beyond through food.

Puruṣa is coextensive with the whole world including the gods. bhávyam: a late and irregular cadence. amṛtavásya: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty aricyata in 5 c indicates that Puruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ánnena, that is, by means of sacrificial food. The words have also been interpreted to mean: who (the gods) grow up by (sacrificial) food; or, and of that which grows by food, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-  
तो ज्यायांस्तु पुरुषः ।  
पादैऽस्य विश्वा भूतानि  
चिपादैस्यामृतं दिवि ॥  
३ etávān asya mahimā,  
ato jyéyāmás ca Púruṣah.

एतावान् । अस्य । महिमा ।  
अतः । ज्यायान् । च । पुरुषः ।  
पादः । अस्य । विश्वा । भूतानि ।  
चिपादैस्यामृतं । अस्य । अमृतम् । दिवि ॥

Such is his greatness, and more than that is Puruṣa. A fourth of

pádo 'sya viśvā bhūtāni;  
tripād asyāmṛtam̄ divi.

*him is all beings, three-fourths  
of him are what is immortal in  
heaven.*

etāvān asya: irr. Sandhi for etāvāṁ asya (occurring also in x. 85, 45: putrān ā), is a sign of lateness, this being the regular post-Vedic Sandhi (89). átas: equivalent to an ab. after the cpv. (201, 3). jyāyāmś ca: on the Sandhi, see 40 a. Púruṣas: a metrical lengthening for Púruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam̄: equivalent to amṛtatvā.

४ चिपाद्वृर्धं उदैत्पुरुषः  
पादोऽस्युहाभेत्पुनः ।  
ततो विष्वरूपव्यक्तामत  
साशनानश्चनि अभि ॥

चिपात् । कृर्धः । उत् । एत् । पुरुषः ।  
पादः । अस्यु । इह । अभेत् । पुनरिति ।  
ततः । विष्वरूप । वि । अक्रामत् ।  
साशनानश्चनि इति । अभि ॥

4 tripād ūrdhvā úd ait Púruṣah;  
pádo 'syehābhavat púnah.  
táto viśvān ví akrāmat  
sāśanānaśané abhí.

*With three quarters Purusa  
rose upward; one quarter of him  
here came into being again. Thence  
he spread asunder in all directions  
to what eats and does not eat.*

úd ait (3. s. ipf. of i go, p. 180): to the world of immortals. ihá: in this world. púnar: that is, from his original form. tátas: from the earthly quarter. ví akrāmat abhí: distributed himself to, developed into. sāśana-anaśané: animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराक्तजायत  
विराजो अधि पुरुषः ।  
स जातो अत्यरिच्यत  
पश्चाद्गमिमथो पुरः ॥

तस्मात् । विराद् । अजायत् ।  
विराजः । अधि । पुरुषः ।  
सः । जातः । अति । अत्यरिच्यत् ।  
पश्चात् । भूमिम् । अथो इति । पुरः ॥

5 tásmād Virāl ajāyata,  
Virājō ádhi Púruṣah.  
sá jātō áty aricyata  
paścād bhúmim átho puráh.

*From him Virāj was born, from  
Virāj Púruṣa. When born he  
reached beyond the earth behind  
and also before.*

tásmād : from the undeveloped quarter of Púruṣa. Virāl : as intermediate between the primaeva Púruṣa and the evolved Púruṣa ; cp. x. 72, 4 : Áditer Dákṣa ajāyata, Dákṣād u Áditih pári from Aditi Dakṣa was born, and from Dakṣa Aditi. On the Sandhi, see p. 8, n. 2. With c d ep. 1 c d. átho : 24.

६ अत्पुरुषेण हृविषा  
देवा यज्ञमतन्वत ।  
वसन्तो आस्थासीदार्ज्यं  
योग्यम् हृधमः शुरद्विः ॥

यत् । पुरुषेण । हृविषा ।  
देवाः । यज्ञम् । अतन्वत् ।  
वसन्तः । आस्था । आसीत् । आर्ज्यम् ।  
योग्यमः । हृधमः । शुरत् । हृविः ॥

6 yát Púruṣena havíṣā  
devā yajñám átanvata,  
vasantó asyásid ájyam,  
grīṣmá idhmáh, śarad dhavíh.

*When the gods performed a sacrifice with Púruṣa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.*

Here the gods are represented as offering with the evolved Púruṣa an ideal human sacrifice to the primaeva Púruṣa. átanvata : 8. pl. ipf. Ā. of tan stretch; this vb. is often used figuratively in the sense of to extend the web of sacrifice = to carry out, perform. dhavíh : 54.

७ तं यज्ञं बहिर्हिंषि प्रौच्चुन्  
पुरुषं जातमयतः ।  
तिनं देवा अयजन्त  
साध्या चृष्टयश्च ये ॥

तम् । यज्ञम् । बहिर्हिंषि । प्र । औच्चुन् ।  
पुरुषम् । जातम् । अयतः ।  
तिनं । देवाः । अयजन्त् ।  
साध्याः । चृष्टयः । च । ये ॥

7 tám yajñám barhiṣi práukṣan  
Púruṣam játám agratáḥ :

*That Púruṣa, born in the beginning, they besprinkled as a sacrifice*

tóna devá ayajanta,  
sādhyá ḍṣayaś ca yé.

*on the strew: with him the gods, the Sādhyas, and the seers sacrificed.*

jātám agratás: the evolved Puruśa, born from Viraj (5 b), the same as in 6 a. prá-aukṣan: 8. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñám átanyata in 6 b. Sādhyás: an old class of divine beings (here probably in apposition to devás), cp. 16 d. ḍṣayaś ca yé: *and those who were seers*, a frequent periphrastic use of the rel. = simply ḍṣayas.

८ तस्माद् यज्ञात्संवेद्जतः  
संमृतं पृष्ठदाज्यम् ।  
पृशुल्लास्चके वायुव्यान्  
आरुखान्याम्याच्यु ये ॥

8 tásmād yajñāt sarvahútaḥ  
sámbhṛtam prṣadājīám:  
paśūn tāmś cakre vāyavyān,  
āraṇyān, grāmiás ca yé.

तस्मात् । यज्ञात् । संवेद्जतः ।  
संमृतम् । पृष्ठदाज्यम् ।  
पृशुल् । तान् । चक्रे । वायुव्यान् ।  
आरुखान् । याम्याः । च । ये ॥

*From that sacrifice completely offered was collected the clotted butter: he made that the beasts of the air, of the forest, and those of the village.*

tásmād: ab. of the source (201 A 1). sámbhṛtam: as finite vb. prṣadājyám: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2. tāmś: attracted to paśūn for tát (prṣadājyám); Sandhi, 40, 1 a. vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 81, f. n. 3); this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 4). āraṇyān: that is, *wild*. grāmyás ca yé = grāmyān, that is, *tame*; cp. ḍṣayaś ca yé in 7 d.

९ तस्माद् यज्ञात्संवेद्जतः  
चहच्चः सामानि जच्छिरे  
द्वन्द्वांसि जच्छिरे तस्माद्  
यजुस्तस्माद्यायत ॥

तस्मात् । यज्ञात् । संवेद्जतः ।  
चहच्चः । सामानि । जच्छिरे ।  
द्वन्द्वांसि । जच्छिरे । तस्मात् ।  
यजुः । तस्मात् । अजायत ॥

9 tásmañd yajñiāt sarvahúta  
ścaḥ sámāni jajñire;  
chándāmsi jajñire tásmañd;  
yájus tásmañd ajáyata.

*From that sacrifice completely offered were born the hymns and the chants; the metres were born from it; the sacrificial formula was born from it.*

feas: the Rigveda. sámāni: the Sāmaveda. jajñire: 3. pl. pf. A. of jan *beget*. yájus: the Yajurveda. This is the first (implicit) mention of the three Vedas. The AV. was not recognized as the fourth Veda till much later.

90 तस्माद्वाऽ अजायन्  
ये के चौभयादृतः।  
गावीं ह जच्छिरे तस्मात्  
तस्माज्जाता अजावयः॥

तस्मात् । अव्वाः । अजायन् ।  
ये । के । च । उभयादृतः ।  
गावः । ह । जच्छिरे । तस्मात् ।  
तस्मात् जाताः । अजावयः ॥

10 tásmañd ásvā ajáyanta  
yé ké ca ubhayádataḥ.  
gávo ha jajñire tásmañt;  
tásmañj játā ajávayaḥ.

*From that arose horses and all such as have two rows of teeth. Cattle were born from that; from that were born goats and sheep.*

yé ké ca: whatever animals besides the horse, such as asses and mules, have incisors above and below. ajávayas: a pl. Dv. (186 A 2); Dvandvas are not analysed in the Pada text.

91 यत्पुरुषं व्यदधुः  
कतिधा व्यक्त्ययन्।  
मुखं विमस्य कौ वाह  
का ऊरु पादा उच्येते ॥

यत् । पुरुषम् । वि । अदधुः ।  
कतिधा । वि । अकल्पयन् ।  
मुखम् । किम् । अस्य । कौ । वाह इति ।  
कौ । ऊरु इति । पादौ । उच्येते इति ॥

11 yát Púruṣam viádadhuḥ,  
katidhā ví akalpayan?  
múkham kim asya? káu báhū?  
ká ūrū pádā ucyete?

*When they divided Puruṣa, into how many parts did they dispose him? What (did) his mouth (become)? What are his two arms, his two thighs, his two feet called?*

vi-ádadadhur: when the gods cut up Purusa as the victim; here the Padapāthā again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyete: 3. du. pr. ps. of vac speak: Pragṛhya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासोद्  
ब्राह्म राजन्यः कृतः ।  
कृष्ण तदस्य यद्वैश्वः:  
पद्मां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।  
ब्राह्म इति । राजन्यः । कृतः ।  
कृष्ण इति । तत् । अस्य । यत् । वैश्वः ।  
पद्मां शूद्रः । अजायत ॥

12 brāhmaṇo 'sya mukham āśid,  
bāhū rājanīyah kṛtāḥ;  
ūrū tād asya yád vāsiyāḥ;  
padbhyaṁ sūdrō ajāyata.

*His mouth was the Brāhmaṇ,  
his two arms were made the warrior,  
his two thighs the Vaiśya; from  
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanyāḥ: predicative nom. after a ps. (196 b). kṛtāḥ attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yád vāsiyāḥ: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyaṁ: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातश्  
चक्षोः सूर्यो अजायत ।  
मुखादिन्द्रवामिश्व  
प्राणाद्युरजायत ॥

चन्द्रमाः । मनसः । जातः ।  
चक्षीः । सूर्यः । अजायत ।  
रुखात् । इन्द्रः । च । अपि । च ।  
प्राणात् । वायुः । अजायत ॥

18 candramā móñaso jātāś;  
cákṣoḥ súryo ajāyata;  
múkhād Indraś ca Agniś ca,  
prāṇād Vāyūr ajāyata.

*The moon was born from his mind; from his eye the sun was born; from his mouth Indra and Agni, from his breath Vāyu was born.*

Note that candra-mās is not analysed in the Pada text. cákṣos : ab. of cákṣu used only in this passage = the usual cákṣus ; in the Funeral Hymn (x. 16, 3) sūryas and cákṣus, vātas and ātmā are also referred to as cognate in nature.

१४ नाभ्योऽसीदुन्तरिक्षं  
श्रीपृष्ठो द्वौः समवर्तते ।  
पृथ्वीं भूमिर्दिशः श्रोचात्  
तथा लोकां अकल्पयन् ॥

नाभ्याः । आसीत् । अन्तरिक्षम् ।  
श्रीपृष्ठः । द्वौः । सम् । अवर्तते ।  
पृथ्व्याम् । भूमिः । दिशः । श्रोचात् ।  
तथा । लोकान् । अकल्पयन् ॥

14 nábhyā́ áśid antárikṣam ;  
śírṣṇo dyáuh sám avartata ;  
padbhyám bhúmir, diśah śró-  
trāt :  
táthā lokām akalpayan.

*From his navel was produced  
the air ; from his head the sky was  
evolved ; from his two feet the earth,  
from his ear the quarters : thus  
they fashioned the worlds.*

nábhyās : ab. of nábhi inflected according to the 1 dec. (p. 82 a).  
śírṣṇás : ab. of śírṣán (90, 1 a ; p. 458, 2). sám avartata : this vb.  
is to be supplied in c ; cp. ádhi sám avartata in x. 129, 4. akalpa-  
yan : ipf. cs. of klp ; *they (the gods) fashioned.*

१५ सुप्तास्तासन्परिध्युस्  
त्रिः सुप्त सुमिधः कृताः ।  
देवा यद्युच्चं तन्वाना  
अवध्यनुरुचं पुश्यम् ॥

सुप्त । अस्तु । आसन् । परिध्युः ।  
त्रिः । सुप्त । सुमिधः । कृताः ।  
देवाः । यत् । युज्म् । तन्वानाः ।  
अवध्यन् । पुरुषम् । पुश्यम् ॥

15 saptásyāsan paridháyas ;  
tríh saptá samídhaḥ kṛtāḥ ;  
devā yád, yajñám tanvānā,  
ábadhnān Púruṣam paśúm.

*Seven were his enclosing sticks ;  
thrice seven were the faggots made,  
when the gods performing the sacri-  
fice bound Puruṣa as the victim.*

paridháyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. saptá : as a sacred number. tanvānás : cp. 8 b. ábadhnān : 3. pl. ipf. of bandh ; cp. púruṣena havíṣā in 6 a and tám yajñám Púruṣam in 7 a b. paśúm : as appositional acc. (198).

१६ यज्ञेन्यज्ञमेयजन्तदेवास्  
तानि धर्माणि प्रथमान्यासन्।  
ते हु नाकं महिमान्तः सचन्त  
यत्र पूर्वे साधाः सन्ति देवाः॥

यज्ञेन्यज्ञम्। यज्ञम्। अयजन्त। देवाः।  
तानि। धर्माणि। प्रथमानि। आसन्।  
ते। हु। नाकम्। महिमान्तः। सचन्त।  
यत्र। पूर्वे। साधाः। सन्ति। देवाः॥

16 yajñéna yajñám ayajanta de-  
vás:  
táni dhármāṇi prathamáni āsan.  
té ha nákam mahimánaḥ sa-  
cante,  
yátra púrve Sādhiáḥ sánti,  
deváḥ.

*With the sacrifice the gods sacri-  
ficed to the sacrifice: these were  
the first ordinances. These powers  
reached the firmament where are  
the ancient Sādhyas, the gods.*

ayajanta: this vb. ordinarily takes the acc. of the person wor-  
shipped and the inst. of that with which he is worshipped (308, 1 f);  
the meaning here is: they sacrificed to Puruṣa (here appearing as  
a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which  
he was the victim. té mahimánaḥ: probably the powers residing  
in the sacrifice. This stanza is identical with i. 164, 50.

## RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Uṣás-náktā and Náktosáśā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: Gāyatrī.

१ रात्री अख्यादयुती  
पुरुचा देव्युचभिः।  
विश्वा अधि श्रियोऽधित॥

रात्री। चि। अख्यात्। आयुती।  
पुरुचा। देवी। अचभिः।  
विश्वाः। अधि। श्रियः। अधित्॥

1 Rātrī vī akhyad āyatí  
purutrā devī aksábhīḥ :  
vísvā ádhi śrīyo 'dhita.

*Night approaching has looked  
forth in many places with her eyes:  
she has put on all glories.*

vī akhyat: a. ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of  
ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. aksábhīḥ:  
99, 4; the eyes are stars. ádhi adhita: root ao. Ā. of dhā put  
(148, 1 a). śrīyas (A. pl. of śrī; 100 b, p. 87); the glories of starlight.

2 ओर्बिप्रा अमर्त्या  
निवतो देव्युद्धतः ।  
ज्योतिषा वाधते तमः ॥

आ । उर्ब । अ॒प्रा॑ । अमर्त्या॑ ।  
नि॒वतः । देव्यु॑ । उ॒द्धतः ।  
ज्यो॒तिषा । वा॒धते । तमः ॥

2 ा urv āprā ámartiā  
niváto devī udvátaḥ :  
jyótisā bādhate támaḥ.

*The immortal goddess has per-  
vaded the wide space, the depths,  
and the heights: with light she  
drives away the darkness.*

ū aprās: 3. s. s ao. of prā fill (144, 5). devī: ep. 1 b. jyótisā:  
with starlight.

3 निर् स्वसारमस्कृतो-  
षसं देव्यायती ।  
अपेदु हासते तमः ॥

गिः । ऊ॒ इति॑ । स्वसारम् । अ॒हृत् ।  
उ॒पस्म॑ । देव्यी॑ । आ॒यृती॑ ।  
अ॒पं॑ । इ॒त । ऊ॒ इति॑ । हा॒सते॑ । तमः ॥

8 nír u svásáram askṛta  
Uṣásam devī āyatī :  
ápēd u hāsate támaḥ.

*The goddess approaching has  
turned out her sister Dawn; away  
too will go the darkness.*

nír askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkrṇvánti, páriṣkṛta, sámṣkṛta). Uṣásam: *Dawn* here used in the sense of *daylight* (dec., 88, 2 a). nír u — ápa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate: 3. s. sb. Ā. of the s. ao. of 2. hā go forth (p. 162, 2).

४ सा नो अद्य यस्या वर्यं  
नि ते यामन्नविच्छहि ।  
वृचे न वसुति वर्यः ॥

4 sā nō adyā, yasyā vayám  
ní te yámann ávikṣmahi,  
vrkṣé ná vasatím váyah.

सा । नः । अद्य । यस्या: । वर्यम् ।  
नि । ते । यामन् । अविच्छहि ।  
वृचे । न । वसुतिम् । वर्यः ॥

*So to us to-day thou (hast approached), at whose approach we have come home, as birds to their nest upon the tree.*

sā: p. 294, b; a vb. has here to be supplied, the most natural one being *hast come*, from *āyatí* in 3 b. yasyās.. te for tvám yasyās, a prs. prn. often being put in the rel. clause. yáman: loc. (90). ní.. ávikṣmahi: s. ao. Ā., *we have turned in* (intr.). vasatim: governed by a cognate vb. to be supplied, such as *return to*. vayas: N. pl. of ví *bird* (99, 3 a).

५ नि यामासो अविचत्  
नि पद्मनो नि पचिणः ।  
नि श्लेनासंशिदुर्धिनः ॥

5 ní grámāsō avikṣata,  
ní padvánto, ní pakṣināḥ,  
ní syenásas eś arthínāḥ.

नि । यामासः । अविचत् ।  
नि । पद्मनः । नि । पचिणः ।  
नि । श्लेनासः । चित् । अर्धिनः ॥

*Home have gone the villages, home creatures with feet, home those with wings, home even the greedy hawks.*

ní avikṣata: 3. pl. Ā. s. ao. of viś *enter*. grámāsas: = *villagers*. ní: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ यावया वृक्षं द्वृक्षं  
यावय स्तेनमृम्ये ।  
अया नः सुतरा भव ॥

यावय । वृक्षम् । द्वृक्षम् ।  
यावय । स्तेनम् । कृम्ये ।  
अये । नः । सुतरा । भव ॥

6 yāvāyā vṛkiam vṛkam,  
yavāya stenám, ūrmie;  
áthā naḥ sutárā bhava.

*Ward off the she-wolf and the  
wolf; ward off the thief, O Night;  
so be easy for us to pass.*

yāvāyā: cs. of *yu separate*; this and other roots ending in ú, as well as in i, r, may take Guṇa or Vṛddhi in the cs. (168, 1 c), but the Padapāṭha invariably gives *yavaya*; the final vowel is metrically lengthened (in b it is long by position before st). vṛkyām: accent, p. 450, 2 b. áthā: final metrically lengthened (cp. p. 214).

७ उपे मा॒ पेपिश्चत्तमः

उपे॑ । मा॑ । पेपिश्चत् । तत्मः॑ ।

कृष्णं व्यक्तमस्थित ।

कृष्णम्॑ । विद्युक्तम्॑ । अस्थित्॑ ।

उपे॑ कृष्णेवं यातय ॥

उपे॑ । कृष्णाऽईव । यातय॑ ॥

7 úpa mā pépiśat támah,  
kr̄snám, viaktam asthita:  
Úṣa mn̄éva yātaya.

*The darkness, thickly painting,  
black, palpable, has approached me:  
O Dawn, clear it off like debts.*

úpa asthita: 3. s. Ā. of root ao. of sthā stand. pépiśat: int. pr. pt. of piś *paint*, as if it were material. úṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from Rātri, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yut*.

८ उपे॑ ते॒ गा॒ इवाकरं

उपे॑ । ते॑ । गा॒ ईव । आ॑ । अ॒करम् ।

वृणीष्व दुहितर्दिवः ।

वृणीष्व । दुहितः॑ । दिवः॑ ।

रात्रि॑ स्तोमं॑ न जिग्युषें ॥

रात्रि॑ । स्तोमम्॑ । न॑ । जिग्युषें॑ ॥

8 úpa te gá ivákaram,  
vṛṇīṣvá, duhitar divah,  
Rātri, stómam ná jigyúṣe.

*Like kine I have delivered up to  
thee a hymn—choose it O daughter  
of heaven, O Night—like a song of  
praise to a victor.*

úpa á akaram (1. s. root ao. of kr̄): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stómān

paśupá iva ákaram *I have driven up songs of praise for thee like a herdsman.* vṛṇīśvá : 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ákaram. jigyúše : dat. of pf. pt. of ji conquer (157 b a).

## HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं न । असंत् । आसीत् । नो इति । सत् ।  
 नासीद्वजो नो व्योमा परो यत् । आसीत् । तदानीम् ।  
 किमावरीवः कुहु कस्य शर्मन् । न । आसीत् । रजः । नो इति । विद्योमा ।  
 अथः किमासीन्नहनं गभीरम् ॥ परः । यत् ।  
 किम् । आ । अवरोवरिति । कुहु । कस्य ।  
 शर्मन् ।  
 अथः । किम् । आसीत् । गहनस् । गु-  
 भीरम् ॥

1 násad ásin, nō sád ásít tadá-  
 ním;  
 násid rájo nō viomā paró yát.  
 kím ávarívaḥ? kúha? kásya  
 sérmann?  
 śimbhah kím ásid, gáhanam ga-  
 bhíram?

*There was not the non-existent  
 nor the existent then; there was  
 not the air nor the heaven which is  
 beyond. What did it contain?  
 Where? In whose protection?  
 Was there water, unfathomable,  
 profound?*

Cf. ŚB. x. 5, 3, 1: ná iva vā idám ágréśad ásid ná iva sád  
 ásít verily this (universe) was in the beginning neither non-existent nor  
 existent as it were. tadáním: before the creation. ásít: the usual

form of the 3. s. ipf. of as *be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *víomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 85, 6 c. *á avarívar*: 3. s. ipf. int. of *vṛ* *cover* (cp. 173, 8); what did it *cover up* = *conceal* or *contain*? *kúha*: *where* was it? *kásya* *sárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ámbhas*: cp. 8 b, and TS., *ápo* *vá idám ágre salilám āsít* *this* (*universe*) *in the beginning* was *the waters, the ocean*.

२ न मृत्युरासीदमृतं न तहि न रात्र्या अहूः आसीत्प्रकेतः । आनीदवातं स्वधया तदेकं तस्माद्ब्रह्म परः किं चुनासे ॥	न । मृत्युः । आसीत् । अमृतम् । न । तहि । न । रात्र्याः । अहूः । आसीत् । प्रकेतः । आनीत् । अवातम् । स्वधया । तद् । एकम् । तस्मात् । ह् । अन्यत् । न । परः । किम् । चन । आस् ॥
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२ *ná* *mṛtyúr* *āśid*, *amṛtam* *ná*  
*táṛhi*.  
*ná* *rātriā* *áhna* *āsít* *praketáḥ*.  
*ánid* *avātám* *svadháyā* *tád*  
*ékam*.  
*tásmād* *dhañyán* *ná* *paráḥ* *kím*  
*canāsa*.

*There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.*

*rātryás*: gen. of *rātri* (p. 87). *áhnas*: gen. of *áhan* (91, 2). *ánit*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tásmād*: governed by *anyád* (p. 317, 8). *dha* for *ha*: 54. *anyán ná*: 83. *parás*: cp. note on 1 b. *āsa*: pf. of as *be* (185, 2).

३ तमे आसीत्तमसा गूङ्घमये प्रकेतं सलिलं सर्वमा इदम् । तुच्छिनाभ्यपिहितं यदासीत् तपस्सुखन्वहिनाजायतैकम् ॥	तमः । आसीत् । तमसा । गूङ्घम् । अये । अप्रकेतम् । सलिलम् । सर्वम् । आः । इदम् । तुच्छिन । आम् । अपिहितम् । यत् । आसीत् । तपसः । तत । महिना । अजायत् । एकम् ॥
--	--

8 tāma āsīt tāmasā gūlhám ágre;  
apraketám salilám sárvam ā  
idám.

tuchyénābhú ápihitam yád āsīt,  
tápasas tán mahinájāyatáikam.

*Darkness was in the beginning hidden by darkness; indistinguishable, this all was water. That which, coming into being, was covered with the void, that One arose through the power of heat.*

gūlhám: pp. of guh *hide* (69 c, cp. 3 b γ, p. 3 and 18). ās: 3. s. ipf. of as *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with āsīt. b is a Jagatí intruding in a Triṣṭubh stanza (cp. p. 445, f. n. 7). ābhú: the meaning of this word is illustrated by ā-babhúva in 6 d and 7 a. mahiná = mahimná (90, 2, p. 69).

४ का॒मस्ता॒दये॑ सम॒वर्ते॒ताधि॑  
मन॒सो॑ रेतः॑ प्रथ॒मं॑ यदा॒सी॒त्।  
स॒तो॑ बन्धु॒मसंति॑ निर॒विन्दन॑  
हृदि॑ प्रती॒ष्या॑ कृ॒वयो॑ मनी॒षा॥

4 kámas tād ágre sám avarta-  
tādhi,  
mánaso rétaḥ prathamám yád  
āsīt.  
sató bándhum ásati nír avindan  
hṛdí prátiśyā kaváyo maníśā.

का॒मः॑ । तत् । अ॒ये॑ । सम् । अ॒वर्ते॑ ।  
अ॒धि॑ ।  
मन॒सः॑ । रेतः॑ । प्रथ॒मम् । यत् । आसी॒त्।  
स॒तः॑ । बन्धु॒म् । अ॒संति॑ । निः॑ । अ॒विन्दन॑ ।  
हृदि॑ । प्रती॒ष्य॑ । कृ॒वयः॑ । मनी॒षा॥

*Desire in the beginning came upon that, (desire) that was the first seed of mind. Sages seeking in their hearts with wisdom found out the bond of the existent in the non-existent.*

ádhí sám avartata: 3. s. ipf. Ā. of vṛt *turn*, with sám *come into being*; ádhí *upon* makes the verb transitive = *come upon, take possession of*. tād *that* = tād ékam in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). yád: referring to kámas is attracted in gender to the predicate n. rétas. satás: they found the origin of the evolved world in the unevolved. práti-íṣyā: the gd. in ya has often a long final vowel (164, 1) which is always short in the Padapáṭha. ma-níśā: inst. of f. in ā (p. 77).

५ तिरुश्वीनो विततो रुश्मरेषाम् तिरुश्वीनः । विततः । रुश्मः । एषाम् ।  
 अधः स्विदासी३दूपरि स्विदा- अधः । स्वित् । आसी३त् । उपरि । स्वित् ।  
 सी३त् । आसी३त् ।  
 रुतो॒धा आसन्महि॒मानं आसन् रुतः॑धा॒ः । आसन् । महि॒मानः । आसन् ।  
 स्वधा॑ अवस्था॒त्रय॒तिः पुरुषात् ॥ स्वधा॑ । अवस्था॒त् । प्र॒यतिः । पुरुषात् ॥

5 tiraścino vītato raśmīr eśām : Their cord was extended across :  
 adhāḥ svid āsi३d, upāri svid was there below or was there above?  
 āsi३t? There were impregnators, there were  
 retodhā āsan, mahimāna āsan; powers; there was energy below,  
 svadhā avāstāt, prāyatilō parās- there was impulse above.  
 tāt.

raśmīs : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eśām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pári yó raśmīnā divó ántān mamé pr̄thivyāḥ who with a cord has measured out the ends of heaven and earth; cp. also the expression sūtram vītatam (in AV. x. 8, 37) the extended string with reference to the earth. āsīt: accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udātta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āsi३t is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 8, 11, 1, mention is made of tráyo mahimānaḥ connected with fertility. svadhā: this is one of the five examples of a N. f. in ā left uncontracted with a following vowel: it is probable that the editors of the Samhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अद्वा वेदु क इह प्र वोचुत् कः । अद्वा । वेदु । कः । इह । प्र । वोचुत् ।  
 कुत् आजाता कुत् इयं विष्टिः । कुतः । आजाता । कुतः । इयम् । वि  
 अर्वाग्देवा अस्य विसर्जने- इष्टिः ।  
 था को वेद यते आबभूव ॥ अर्वाक् । देवाः । अस्य । विसर्जने ।  
 अथ । कः । वेदु । यतः । आबभूव ॥

6 kó addhá veda? ká ihá prá  
 vocat,  
 kúta ájātā, kúta iyám visṛṣṭih? Who knows truly? Who shall  
 arvág devá asyá visárjanena:  
 áthā kó veda yáta ababhúva? here declare, whence it has been  
 produced, whence is this creation?  
 By the creation of this (universe)  
 the gods (come) afterwards: who  
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvák: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विष्टिर्यते आबभूव  
 यदि वा दुधे यदि वा न । इयम् । विष्टिः । यतः । आबभूव ।  
 यी अस्याध्यक्षः परमे व्योमन् यदि । वा । दुधे । यदि । वा । न ।  
 सो अङ्ग वेदु यदि वा न वेद ॥ यः । अस्य । अधिक्षः । परमे । वि  
 सः । अङ्ग । वेदु । यदि । वा । न । वेद ॥

7 iyám visṛṣṭir yáta ababhúva;  
 yádi vā dadhé yádi vā ná:  
 yó asyádhyaikṣah paramé vi- Whence this creation has arisen;  
 man whether he founded it or did not:  
 sō aṅgá veda, yádi vā ná véda. he who in the highest heaven is its  
 surveyor, he only knows, or else he  
 knows not.

a and b are dependent on veda in d. asya: of this universe. 'b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyòman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 8 a).

## YAMÁ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Br̥haspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgirases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivāsvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (*pádbīsa*) is spoken of as parallel to the bond of Varuṇa. The owl (*úlūka*) and the pigeon (*kapóta*) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (*sārameyáu*) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

(As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed.) He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anusṭubh.

१ यस्मिन्नुचे सुपलाशि

द्वैः संपित्ते यमः ।

अच्च नो विश्पतिः पिता

पुराणां अनु वेनति ॥

यस्मिन् । द्वै । सुपलाशि ।

द्वैः । संपित्ते । यमः ।

अच्च । नः । विश्पतिः । पिता ।

पुराणान् । अनु । वेनति ॥

1 yásmin vṛkṣé supalásé  
deváih sampíbate Yamáḥ,  
átrā no viśpátiḥ pitá  
purāṇāṁ ánu venati.

*Beside the fair-leaved tree under  
which Yama drinks together with  
the gods, there our father, master  
of the house, seeks the friendship of  
the men of old.*

yásmin: the loc. is often used in the sense of beside, *near* (cp. 203, 2). sampíbate: *drinks Soma with*. átrā: with metrically long final vowel (cp. 433, 2 A). nas: *our i.e. of me and the other members of the family*. pitá: *my deceased father*. purāṇā: *ancient ancestors*; Sandhi, 39. ánu venati: *that is, associates with them*.

२ पुराणां अनुवेनन्तं  
चरन्तं पापयामुया ।  
असूयन्नभ्यचाकशं  
तस्मां अस्यृहयुं पुनः ॥

पुराणान् । अनुवेनन्तम् ।  
चरन्तम् । पापया । अमुया ।  
असूयन् । अभि । अचाकशम् ।  
तस्मै । अस्यृहयम् । पुनरिति ॥

2 purāṇāṁ anuvénantam,  
cárantam pāpáyāmuyá,  
asúyánn abhy acákaśam:  
tásmā asprhayam púnah.

*Him seeking the friendship of  
the men of old, faring in this evil  
way, I looked upon displeased: for  
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyá: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpá similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asúyán: *being displeased*, that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. acákaśam: ipf. int. of kāś, with shortening of the radical vowel (174).

३ यं कुमारं नवं रथम्  
अचक्रं मनसाङ्गोः ।  
एकेषं विश्वतः प्राञ्चम्  
अपश्चन्नधि तिष्ठसि ॥

यम् । कुमार् । नवम् । रथम् ।  
अचक्रम् । मनसा । अङ्गोः ।  
एकेष्विश्वतः । प्राञ्चम् ।  
अपश्चन् । अधि । तिष्ठसि ॥

8 yám, kumāra, návam rátham  
acakrám mánasákṛnoḥ,  
ékesam viśvátah prāñcam,  
ápaśyann ádhi tiṣṭhasi.

*The new car, O boy, the wheelless,  
which thou didst make in mind,  
which has one pole, but faces in all  
directions, thou ascendest seeing  
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. acakrám : perhaps because the dead are wafted to Yama by Agni. éka and viśvátaś are opposed : though it has but one pole, it has a front on every side. ápaśyan : because dead.

8 यं कुमार् प्रावर्तये  
रथं विप्रेभ्यस्ति ।  
तं सामान् प्रावर्तत्  
समितो नाव्याहितम् ॥

यम् । कुमार् । प्र । अवर्तयः ।  
रथम् । विप्रेभ्यः । पर्ति ।  
तम् । सामं । अनु । प्र । अवर्तत् ।  
सम् । इतः । नावि । आहितम् ॥

4 yám, kumāra, právartayo  
rátham víprebhias pári,  
tám sámanu právartata,  
sám itó návī áhitam.

*The car, O boy, that thou didst set  
rolling forth away from the priests,  
after that there rolled forth a chant  
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. právartayas : 2. s. ipf. cs. of vṛt turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the Padapāṭha, as prá ávartayas ; cp. note on viii. 48, 2 a. ánu prá ávartata : 3. s. ipf. Ā. of vṛt : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. víprebhias : the priests officiating at the funeral ; abl. governed by pári (176, 1 a) ; Sandhi, 48, 2 a. sám á-hitam : accent, p. 462, 18 b. návī : the funeral chant is placed on a boat as a vehicle to convey it from here (ítás) to the other world.

५ कः कुमारमजनयद्  
रथं को निरवर्तयत् ।  
कः खिन्तद्वय नो द्रूयाद्  
अनुदेयी यथाभवत् ॥

कः । कुमारम् । अजनयत् ।  
रथम् । कः । निः । अवर्तयत् ।  
कः । खित् । तत् । अव । नः । द्रूयात् ।  
अनुदेयी । यथा । अभवत् ॥

5 káh kumārám ajanayad? . . .  
 rátham kó nír avartayat?  
 káh svit tás adyá no brúyād,  
 anudéyī yáthábhavat?

*Who generated the boy? Who  
 rolled out his car? Who pray  
 could tell us this to-day, how his  
 equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: ep. yám právartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथाभवदनुदेयी  
 ततो अर्थमजायत ।  
 पुरस्ताद्वृध्न आतेः  
 पूर्षान्तिर्यणं कृतम् ॥

6 yáthábhavad anudéyī,  
 tátō ágram ajāyata;  
 purástād budhná átataḥ;  
 paścán niráyaṇam kṛtam.

यथा । अभवत् । अनुदेयी ।  
 ततः । अर्थम् । अजायत् ।  
 पुरस्ताद् । वृध्नः । आतेः ।  
 पूर्षात् । निः । अर्यनम् । कृतम् ॥

*As the equipment was, so the top arose; in front the bottom extended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścád. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सादेन  
 देवमानं यदुच्यते ।

इदम् । यमस्य । सदेन ।  
 देवमानम् । यत् । उच्यते ।

इयमस्य धम्यते नाळीर्  
अ॒यं गीर्मिः परिष्कृतः ॥

7 idám Yamásya sádanam  
devamānám yád ucyáte.  
iyám asya dhamyate nālir.  
ayám gírbhíh páriṣkrtaḥ.

इयम् । अ॒स्य । धम्यते । नाळीः ।  
अ॒यम् । गीः॒र्मिः । परि॒ष्कृतः ॥

*This is the seat of Yama that is called the abode of the gods. This is his flute that is blown. He it is that is adorned with songs.*

The boy here arrives at the abode of Yama. sádanam: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; sádanam occurs "about a dozen times in the RV., beside the much commoner sádanam. nālis: with s in the nom. (100, I a). There is one syllable too many in c (cp. p. 428, 2 a). ayám: Yama. páriṣkrtaḥ: note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 8 a). gírbhíh: dec. 82; accent, p. 458, c 1.

## VÁTA

This god, as Váta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Väyú, who is celebrated in one whole hymn and in parts of others. Váta's name is frequently connected with forms of the root vā, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Vátā-Parjanyá, while Väyú is often similarly linked with Indra as Índra-Väyú. Váta is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: Trisṭubh.

१ वातस्य तु महिमानं रथस्य  
कृजन्तेति क्षुनयन्तस्य घोर्षः ।  
दिविस्युग्मात्वरुणानि क्षुखन्  
उतो एति पृथिव्या रेणुमस्थन् ॥

वातस्य । तु । महिमानम् । रथस्य ।  
कृजन् । एति । क्षुनयन् । अ॒स्य । घोर्षः ।  
दिवि॒स्य॒कृ । याति । अ॒रुणानि । क्षुखन् ।  
उतो इति । एति । पृथिव्या । रेणुम् ।  
अस्थन् ॥

1 Vātasya nū mahimānam rá- (I will) now (proclaim) the  
 thasya: greatness of Vāta's car : its sound  
 rujánn eti, stanáyann asya goes shattering, thundering. Touch-  
 ghóshā. ing the sky it goes producing ruddy  
 divispíg yāti arunāni kṛṇvánn; hues ; and it also goes along the  
 utó eti pṛthiv्यā renúm ásyān. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 82, Índrasya nū vīryāni prá vocam, and of i. 154 Víṣṇor nū kam vīryāni prá vocam. ruján: similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanáyan: used predicatively like a finite vb. (207) or eti may be supplied. arunāni: alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya: accent, p. 452. utó: 24. pṛthiv्यā: inst. expressing motion over (199, 4).

2 सं प्रेरते अनु वातेस्य विष्ठा  
 एनं गच्छन्ति समनं न योषाः ।  
 तामिः सुयुक्सुरथं देव ईयते  
 अस्य विश्वस्य भुवनस्य राजा ॥

सम् । प्र । ईरुते । अनु । वातेस्य । विष्ठाः ।  
 आ । एनम् । गच्छन्ति । समनम् । न ।  
 योषाः ।  
 तामिः । सुयुक् । सुरथम् । देवः ।  
 ईयते ।  
 अस्य । विश्वस्य । भुवनस्य । राजा ॥

2 sám prérate ánu Vātasya viṣṭhā: The hosts of Vāta speed on  
 áinam gachanti sámanam ná together after him : they go to him  
 yósāh. as women to a festival. The god,  
 tábhiḥ sayük sarátham devá the king of all this world, united  
 iyate, with them, goes on the same car.  
 asyá viśvasya bhúvanasya rájā.

sám prá īrate : 3. pl. pr. Ā. of īr; p. 468, 20 a. viṣṭhás : though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yósās are com-

pared, the sense being: the rains follow the storm wind (apám sákhā in 3 c), and accompany him on his course. sarátham: an adv. based on the cognate acc. (197, 4). iyate: from ī go according to the fourth class, from which the pr. forms iyase, iyate, iyante, and the pt. iyamāna occur; e is a Jagati Pāda.

३ अन्तरिक्षे पथिभिरीयमानो  
न नि विश्टे कतुमच्चनाहः ।  
अपां सखा प्रथमजा चृतावा-  
क्षे स्विज्ञातः कुत् आ बभूव ॥

अन्तरिक्षे । पथिभिः । ईयमानः ।  
न । नि । विश्टे । कतुमत् । चृन् । अहु-  
रिति ।  
अपाम् । सखा । प्रथमजाः । चृतावा ।  
क्षे । स्वित् । जातः । कुतः । आ । बभूव् ॥

३ antárikṣe pathíbhír iyamāno,  
ná ní viśate katamáca canáhah.  
apám sákhā prathamajá rtávā,  
kúā svij játáh, kúta á babhūva?

*Going along his paths in the air  
he rests not any day. The friend  
of waters, the first-born, the holy,  
where pray being born, whence  
has he arisen?*

pathíbhis: inst. in local sense (199, 4). iyamānas: see note on 2 c. áhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapātha. apám sákhā: as accompanied by rain (cp. note on 2 a). prathama-jás: 97, 2. rtávā: 15 c. kvā: = kúā (p. 448). játás: as a finite verb (208); cp. x. 129, 6 b. kúta á babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां भुवनस्य गर्भे  
यथावृशं चरति देव एषः ।  
घोषा इदस्य शृण्विरे न रूपं ।  
तस्मै वाताय हविषां विधेम ॥

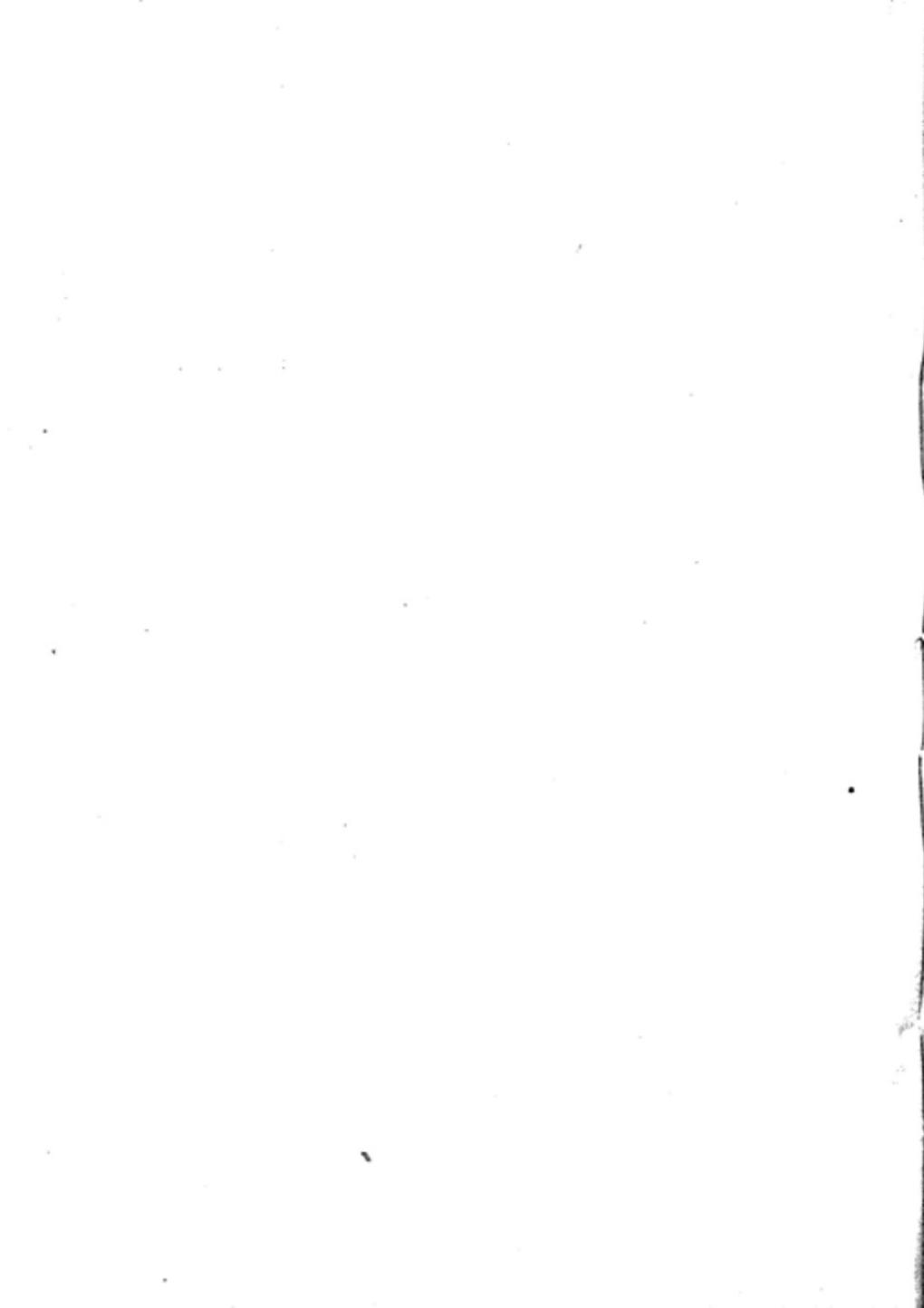
आत्मा । देवानाम् । भुवनस्य । गर्भः ।  
यथावृशम् । चरति । देवः । एषः ।  
घोषाः । इत् । चृस्य । शृण्विरे । न ।  
रूपम् ।  
तस्मै । वाताय । हविषां । विधेम ॥

४ ātmā devánām, bhúvanasya  
garbho,  
yathāvasáṁ carati devá esáḥ.

*Breath of the gods, germ of the  
world, this god fares according to  
his will. His sounds are heard.*

ghośā id asya śṛṇvire, ná rū- (but) *his form is not (seen).* To  
 pám. *that Vāta we would pay worship*  
 tásmai Vátāya havíṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 18, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gár̥bhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghośās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpám: the vb. dṛṣyate is here easily supplied. vidhema: with dat. (200 Af).



## VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

### ABBREVIATIONS

a. = adjective. A. = accusative. Ā. = Ātmanepada, middle voice. AA. = Aitareya Aranyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrihi compound. cd. = compound. ej. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadbāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSI. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpurusa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root that in ā-tas, ā-tra, ā-tha,  
ā-smāi, ā-syā.  
āmā attām, v. āsnōti, āsnutō: see nō.  
āñh-as, n. distress, trouble, ii. 33, 2. 3;  
iii. 59, 2; vii. 71, 5.

ak-tū, m. cōfment; beam of light; (clear) night, x. 14, 9 [añj anoint]. aks-ā, m. dīs for playing, pl. dice, x. 34, 2. 4. 6. 7. 18 [perhaps eyé - spot].
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- áks-án, n. *eye* (weak stem of áksi), x. 127, 1.
- á-kṣiya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. kṣi destroy].
- akkhali-kṣyā, gd. *having made a croak*, vii. 108, 8.
- Ag-ní, m. *fire*, ii. 12, 8; iii. 59, 5; viii. 48, 6; x. 34, 11; *god of fire, Agni*, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 18 [Lat. agni-s, Slav. og-ni].
- agni-dagdhā, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of dah burn].
- agni-dūta, n. (Bv.) *having Agni as a messenger*, x. 14, 18.
- agni-svāttā, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of svād taste well].
- ág-ra, n. *front; beginning; top*, x. 185, 6; i.e. Agre in the beginning, x. 129, 8. 4.
- agra-tās, adv. *in the beginning*, x. 90, 7.
- a-ghn-yá, f. *cote*, v. 88, 8 [gdv. not to be slain, from han slay].
- aíkuś-ín, a. *having a hook, hooked, attractive*, x. 84, 7 [aíkuśa hook].
1. áng-a, n. *limb*, ii. 88, 9.
2. ángā, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].
- ángára, m. *coal*, x. 84, 9.
- Ángira, m. name of an ancient seer, iv. 51, 4.
- Ángiras, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 8. 4. 5. 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. ἄγγελος 'messenger'].
- ac bend, I. P. ácati. úd-, *draw up*, v. 88, 8.
- \*  
a-éakrá, a. (Bv.) *wheelless*, x. 185, 8.
- a-cit, a. (K.) *unblinking, thoughtless*, vii. 86, 7.
- a-cít-e, dat. inf. *not to know*, vii. 61, 5.
- a-citti, f. (K.) *thoughtlessness*, vii. 86, 6.
- a-citrā, n. *darkness, obscurity*, iv. 51, 8.
- a-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.
- acyuta-cyút, a. (Tp.) *moving the immovable*, ii. 12, 9.
- ácha, prp. with acc., unto, viii. 48, 6.
- aj drive, I. P. ájati [Lat. ago 'lead', 'drive', Gk. áye, 'lead'].
- á-dri, *dries up*, vi. 54, 10.
- úd- *drives out*, ii. 12, 8; iv. 50, 5.
- ájá-máyu, a. (Bv.) *bleating like a goat*, vii. 108, 6. 10 [máyu, m. bleat].
- á-jára, a. (K.) *unaging*, i. 160, 4 [játeaste away].
- á-jasra, a. (K.) *eternal*, ii. 35, 8 [unfailing : jas be exhausted].
- ájaví, m. pl. Dv. cd. *goats and sheep*, x. 90, 10 [ájá + ávi].
- a-jur-yá, a. *unaging*, iv. 51, 6 [jur waste away].
- ájñ, VII. P. anákti *anoint*; Á. anáktē *anoint oneself*, viii. 29, 1.
- áñjas-á, adv. *straightaway*, vi. 54, 1 [inst. of áñjas ointment : - with gliding motion].
- ájñ-i, n. *ornament*, i. 85, 8; viii. 20, 1 [ájñ awini].
- á-tas, adv. *hence*, x. 14, 9; = ab. from that, iv. 50, 8; than that, x. 90, 8.
- ati-rátrā, a. (celebrated) *overnight*, vii. 108, 7 [rátri night].
- átká, m. *robe*, ii. 35, 14.
- áty-éatvái, dat. inf. *to pass over*, v. 83, 10 [áti+i go beyond].
- á-trá, adv. *here*, i. 154, 6; ii. 35, 6.
- á-trá, adv. *then*, vii. 108, 2; *there*, x. 185, 1.
- Átri, m. *an ancient sage*, vii. 71, 5.
- á-tha, adv. *then*; so, vi. 54, 7.
- Athar-van, m. pl. name of a group of ancient priests, x. 14, 6.
- á-thá, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4. 11; 129, 6; so, x. 127, 6.
- átha, adv. and also, x. 90, 5 [átha + u].
- ad, eat, II. P. átti, ii. 35, 7; x. 15, 8. 11. 12 [Lat. edo, Gk. édo, Eng. eat].
- á-dabdha, pp. (K.) *uninjured*, iv. 50, 2 [dab harm].
- Á-diti, f. name of a goddess, viii. 48, 2 [*unbinding, freedom*, from 8. dā bind].
- ad-dhá, adv. *truly*, x. 129, 6 [in this manner : a-d this + dhá].
- a-dyá, adv. *to-day*, i. 35, 11; iv. 51, 8-4; x. 14, 12; 127, 4; 185, 5; now, x. 15, 2 [perhaps = a-dyavi on this day].
- á-dri, m. *rock*, i. 85, 5 [not splitting : ár pierce].
- ádri-dugdha, Tp. cd. *pressed out with stones*, iv. 50, 8 [pp. of duh milk].
- ádha-ra, a. *lower*, ii. 12, 4.
- adhás, adv. *below*, x. 129, 5.
- ádhi, prp. with loc. upon, i. 85, 7; v. 88, 9; vii. 108, 5; with ab. from, x. 90, 5.
- ádhy-áksa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eye upon].
- adhvara, m. *sacrifice*, i. 1, 4. 8; iv. 51, 2.

adhvar-yú, m. officiating priest, vii. 108, 8.

a-dhvasmán, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].

an-breathe, II. P. áni-ti, x. 129, 2 [Go. an-an 'breathe'].

an-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.

an-abhi-mláta-varna, a. (Bv.) having an unfaded colour, ii. 35, 18.

á-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.

an-amívá, a. (Bv.) diseaseless, iii. 59, 8; n. health, x. 14, 11 [ámívá disease].

an-ágas, a. (Bv.) sinless, v. 88, 2; vii. 86, 7 [ágas sin; Gk. áv-ayñt 'innocent'].

an-idháma, a. (Bv.) having no fuel, ii. 35, 4.

á-nimis-ám, (acc.) adv. unwinkingly, vii. 61; 3 [ni-mís, f. wink].

á-nimis-á, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mís, f. wink].

á-nivíśamána, pr. pt. A. unresting, vii. 49, 1 [ni+viś go to rest].

an-irá, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irá, f. refreshment].

an-ika, n. face, ii. 35, 11 [an breathe].

ánu, prp. with acc., along, x. 14, 1, 8; among, x. 14, 12.

anu-kámána, (acc.) adv. according to desire, viii. 48, 8.

anu-déyi, f. equipment (?), x. 185, 5, 6 [f. gdv. of anu-dá to be handed over].

anu-paspáñá, pf. pt. Á. having spied out, x. 14, 1 [spaś spy].

anu-mádyá-mána, pr. pt. ps. being greeded with gladness, vii. 63, 8.

anu-vénaut, pr. pt. seeking the friendship of (acc.), x. 185, 2.

ánu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].

an-rtá, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtá right].

an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].

ánta, m. end, iv. 50, 1; edge, proximity: i.e. ante near, x. 84, 16.

antár, prp. with lo., within, i. 85, 9; ii. 12, 8; 35, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2, 8 [Lat. inter].

ántári-ksa, n. air, atmosphere, i. 85, 7, 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: kṣa = 1. kṣi dwell].

ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].

ándh-as, n. Soma plant; juice, i. 85, 6 [Gk. ávθ-os 'blossom'].

ánpa, n. food, ii. 35, 5, 7, 10, 11, 14; pl. 12; x. 90, 2 [pp. of ad sat].

anyá, prn. a. other, ii. 35, 3, 8, 18; x. 34, 4, 10, 11, 14; 129, 2; with ab. = than, ii. 33, 11; anyó-anyá one-another, vii. 103, 3, 4, 5; anyé-anyé, anyán-anyáh some-others, x. 14, 3; ii. 85, 3 [ep. Lat. aliis, Gk. állo-s 'other'].

áp, f. water, pl. N. ápas, ii. 35, 3, 4; vii. 49, 1, 2, 3, 4; 108, 2; A. apás, v. 83, 6; inst. abháis, x. 14, 9; G. apám, i. 85, 9; ii. 12, 7; 35, 1, 2, 3, 7, 9, 11, 18, 14; vii. 108, 4; x. 168, 8; L. apsú, ii. 35, 4, 5, 7, 8; vii. 108, 5

[Av. ap 'water'].  
apa-dhá, f. unclosing, ii. 12, 3.  
ápa-bhartavái, dat. inf. to take away, x. 14, 2 [bhṛ bear].

ápa-bhartí, m. remoter, ii. 83, 7 [bhr bear].

á-páyant, pr. pt. (K.) not seeing, x. 185, 3.

ápas, n. work, i. 85, 9 [Lat. opus 'work'].

apás, a. active, i. 160, 4.

apás-tama, spv. a. most active, i. 160, 4.

Apám nápát, m. son of waters, name of a god, ii. 83, 18; 35, 1, 3, 7, 9.

ápi-hita, pp. covered, x. 129, 3 [dhā put].

ápi-ya, a. secret, ii. 35, 11 [apic contraction of a presupposed api-añc].

á-praketá, a. (Bv.) indistinguishable, x. 129, 3 [praketá perception].

á-pramita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].

á-pramráyá, gdv. not to be forgotten, ii. 85, 6 [mr̄ touch].

á-budhya-mána, pr. pt. unawakening, iv. 51, 8 [budh wake].

abhi-ksipánt, pr. pt. lashing, v. 88, 3.

abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 108, 7.

abhimáti-in, m. adversary, i. 85, 3 [abhímati, f. hostility].

abhi-vrsta, pp. rained upon, vii. 103, 4.

abhiṣí-dyumna, a. (Bv.) splendid & help, iv. 51, 7 [dyumna, n. splendour].

abhiṣí-śavas, a. (Bv.) strong to help, iii. 59, 8 [śávas, n. might].

- abhiti, f. attack, ii. 83, 5 [abhi + iti].  
 abhi-vr̥ta, pp. adorned, i. 85, 4 [i. vr̥ cover].  
 ā-bhv-a, a. monstrous; n. force, ii. 83, 10; monster, iv. 51, 9 [non-existent, monstrous : -bhū bē].  
 ā-manyā-māna, pr. pt. Ā. not thinking = unexpected, ii. 12, 10 [man think].  
 ā-martya, a. (K.) immortal, viii. 48, 12; f. a, x. 127, 2.  
 a-mitra, m. (K.) enemy, ii. 12, 8 [mitrā friend].  
 āmīta-varna, a. (Bv.) of unchanged colour, iv. 51, 9.  
 āmī-vā, f. disease, i. 85, 9; ii. 83, 2; vii. 71, 2; viii. 48, 11 [amī harm, 3.s. āmī-ti].  
 amu-y-ā, inst. adv. in this way, so, x. 185, 2 [inst. f. of amū this used in the inflexion of ayám].  
 ā-mūra, a. (K.) wise, vii. 61, 5 [not foolish : mūrā].  
 a-mīta, a. immortal; m. immortal being, i. 85, 2; vii. 68, 5; viii. 48, 8<sup>3</sup>; n. what is immortal, i. 85, 6; x. 90, 3; immortality, x. 129, 2 [not dead, mrtā, pp. of mr̥ die; cp. Gk. ἄμπτορος 'immortal'].  
 amr̥ta-tvā, n. immortality, x. 90, 2.  
 āmbh-as, n. water, x. 129, 1.  
 ā-yajvan, m. (K.) non-sacrifice, vii. 61, 4.  
 a-y-ām, dem. prn. N. a. m. this, iii. 59, 4; vii. 86, 8. 8; viii. 48, 10; x. 84, 18 (= here); he, i. 160, 4; x. 185, 7.  
 a-yās, a. nimble, i. 154, 6 [not exerting oneself: yās = yas heat oneself].  
 a-rapás, a. (Bv.) unscathed, ii. 88, 6; x. 15, 4 [rāpas, n. infirmity, injury].  
 śram-kṛta, pp. well-prepared, x. 14, 18 [made ready].  
 ār-am, adv. in readiness; with kr̥ do service to (dat.), vii. 86, 7.  
 ā-rāti, f. hostility, ii. 85, 6; iv. 50, 11; viii. 48, 8; x. 84, 14 [non-giving, niggardliness, enmity].  
 a-ri, m. niggard, enemy, gen. aryās, ii. 12, 4. 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. indigent; 2. niggardly].  
 ā-rista, pp. (K.) uninjured, vi. 54, 7 [ris injury].  
 ar-unā, a. f. f. ruddy, x. 15, 7; n. ruddy hue, x. 168, 1.  
 ar-uṣā, a. ruddy, i. 85, 5; vii. 71, 1.  
 a-renū, a. (Bv.) dustless, i. 85, 11 [renū m. dust].  
 ark-ā, m. song, i. 85, 2; x. 15, 9 [arc sing].  
 arc sing, praise, I. ārcati. āsm-, praise universally, pf. ānrcē, i. 160, 4.  
 ārc-ant, pr. pt. singing, i. 85, 2; viii. 29, 10.  
 arna-vā, a. waving, viii. 63, 2; m. flood, i. 85, 9.  
 ār-tha, n. goal, vii. 63, 4 [what is gone for: r̥ go].  
 arth-in, a. greedy, x. 127, 5 [having an object, needy].  
 ar-pāya, ca. of r̥ go. ūd- raise up, ii. 83, 4.  
 aryā, a. noble, vii. 86, 7; x. 84, 13; m. lord, ii. 85, 2.  
 Arya-mān, m. name of one of the Ādiyās, vii. 63, 6.  
 ārvant, m. steed, ii. 83, 1; vii. 54, 5 [speeding : r̥ go].  
 arvāk, adv. hither, x. 15, 4. 9; afterwards, x. 129, 6.  
 arvāḍe, a. hitherto, i. 85, 10; v. 88, 6.  
 ārb-ant, pr. pt. worthy, ii. 88, 10<sup>3</sup>.  
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 85, 15; iv. 50, 9. 11; vii. 49, 1-4; 61, 2; x. 15, 1. 5; quicken, v. 83, 4.  
 ava-tā, m. well, i. 85, 10; iv. 50, 3 [ava down].  
 a-vadyā, n. blemish, x. 14, 8 [gdv. not to be praised, blameworthy].  
 avā-ni, f. river, v. 11, 5 [ava down].  
 ava-pāśyant, pr. pt. looking down on (acc.), vii. 49, 8.  
 ava-mū, spv. a. lowest; nearest, ii. 85, 12; latest, vii. 71, 8 [ava down].  
 ava-yātī, m. appeaser, viii. 48, 2.  
 āva-ra, cpv. a. lower, x. 15, 1; nearer, ii. 12, 8 [ava down].  
 āv-as, n. helpt, i. 85, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].  
 ava-sāna, n. resting place, x. 14, 9 [unbinding, giving rest: āva + sā = sitie].  
 avās-tāt, adv. below, x. 129, 5.  
 avas-yū, a. desiring help, iv. 50, 9.  
 a-vātā, a. (Bv.) windless, x. 129, 2 [vāta wind].  
 av-i-tī, m. helper, ii. 12, 6.  
 a-vīra, a. (Bv.) sonless, vii. 61, 4 [vīra hero].  
 a-vr̥kā, a. (K.) friendly, x. 15, 1 [not harming: vṛ̥ka wolf].

- a-vyathyá, gdv. immovable, ii. 35, 5 [vyath water].
- á-reach, obtain, V. aénóti, aénuté, i. 1, 3; 85, 2; ii. 33, 2, 6; iii. 59, 2; vii. 103, 9.
- abhi- attain to (acc.), i. 154, 5.
- á-s-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ἄσπαν 'anvil'].
- á-s-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 88, 3, 6; vii. 71, 8, 5; x. 84, 3, 11; 90, 10 [Lat. equus 'horse', Gk. οὐρός, OS. šhu].
- á-sva-magha, a. (Bv.) rich in horses, vii. 71, 1 [magha's bounty].
- Ásv-in, m. du. horsemen, name of the twin gods of dawn, vii. 71, 2, 3, 6.
- astú, nm. eight, i. 35, 8.
- as be, II. P.: pr. 2. ási, i. 1, 4; ii. 12, 15; 33, 3; 3. ásti, ii. 12, 5; 33, 7, 10; vii. 71, 4; 86, 6; x. 84, 14; pl. 1. smási, vi. 54, 9; viii. 48, 9; 3. sánti, i. 85, 12; x. 90, 16; ipv. ástu, v. 11, 5; vii. 86, 8<sup>2</sup>; x. 15, 2; sántu, vii. 63, 5; op. syáma, iii. 59, 3; iv. 50, 6; 51, 10, 11; viii. 48, 12, 18; ipf. 3. ás, x. 129, 3; ásit, x. 84, 2; 90, 6, 12, 14; 129, 1<sup>4</sup>, 2<sup>2</sup>, 3<sup>2</sup>, 4, 5<sup>2</sup>; ásan, x. 90, 15, 16; 129, 5<sup>2</sup>; pf. ása, vii. 86, 4; x. 129, 2; ásur, iv. 51, 7. ápi be or remain in (loc.); syáma, iii. 59, 4; x. 14, 6.
- pári be around, celebrates, 2. pl. stha, vii. 103, 7.
- prá- be pre-eminent, ipv. astu, iii. 59, 2.
- á-sat, pr. pt. n. the non-existent, x. 129, 1, 4.
- a-sáscát, a. (Bv.) inexhaustible, i. 160, 2 [having no second, saścát: sac follow].
- á-s-ita, (pp.) a. black, iv. 51, 9.
- á-sammyáta, pp. (K.) uncleansed, v. 11, 3 [mr̥i wife].
- á-s-u, m. life, x. 14, 12; 15, 1 [1. as exist].
- asu-típ, a. (Tp.) life-stealing, x. 14, 12 [try delight in].
- ásu-niti, f. spirit-guidance, x. 15, 14.
- ásu-ra, m. divine spirit, i. 85, 7, 10; v. 83, 6 [Av. ahura].
- asur-yá, n. divine dominion, ii. 83, 9; 35, 2.
- ásu-yánt, pr. pt. displeased, resentful, x. 135, 2.
- á-sa-ta, n. home, abode, x. 14, 8; 84, 10.
- asmé, prn. stem of 1. prs. pl.; A. asmán us, viii. 48, 8, 11; x. 15, 5; D. asmábhym to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12; Ab. asmád from us, ii. 33, 2; vii. 71, 1, 2; than us, ii. 83, 11; G. asmákam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10, 11; viii. 48, 10; asmásu on us, iv. 51, 10.
- a-smín, L. of prn. root a, in this, ii. 85, 14; iv. 50, 10; x. 14, 5.
- á-samerá, a. (K.) not smiling, ii. 85, 4.
- a-smái, D. of prn. root a, to him, ii. 85, 5, 12; for him, x. 14, 9; unaccented, asmai to or for him, ii. 12, 5, 13; 35, 2, 10; vi. 54, 4; vii. 63, 5; x. 14, 9, 11.
- a-syá, G. of prn. root a, of this, ii. 83, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 85, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2, 6, 8, 11; iv. 50, 2; vi. 54, 8; vii. 86, 1; viii. 48, 12; x. 84, 4, 6; 90, 8<sup>3</sup>, 4, 6, 12<sup>2</sup>, 15; 129, 7; 185, 7; 168, 1.
- á-s-yant, pr. pt. scattering, x. 168, 1 [as throw].
- a-syáti, D. f. of prn. root a, to that, ii. 83, 5.
- ah say: pf. 3. pl. áhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 84, 4.
- áha, emphasizing pcl., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.
- áhan, n. day, viii. 48, 7; x. 129, 2.
- áham, prs. prn. I, viii. 86, 7; x. 15, 3; 34, 2, 8, 12.
- áhar, n. day, vii. 103, 7.
- áhas, n. day, x. 168, 3.
- a-hastá, a. (Bv.) handless, x. 84, 9.
- áh-i, m. serpent, ii. 12, 3, 11 [Av. aži, Gk. ἄχι-s 'viper', Lat. angui-s].
- á-hrñána, pr. pt. Á. free from wrath [hr̥ be angry].
- Á, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L. in, i. 85, 4; ii. 35, 7, 8; iii. 59, 3; viii. 48, 6.
- á, pcl. quite, very, ii. 12, 15; with D., viii. 48, 4.
- á-gata, pp. come, vii. 103, 8, 9 [gam go].
- á-gam-istha, a. spv. coming most gladly, x. 15, 8.
- á-gas, n. sin, vii. 86, 4; x. 15, 6 [cp. Gk. ἄγος 'guilt'].
- á-ya, gd. bending, x. 15, 6 [á+ac bend].
- á-játa, pp. produced, x. 129, 6 [jan generate].

āj-ya, n. melted butter, x. 90, 6 [ā-añj *anūñj*].  
 āñi, m. axle-end, i. 85, 6.  
 ā-tata, pp. extended, x. 185, 6 [tan *stretch*].  
 ā-tasthivāms, red. pf. pt. having mounted, ii. 12, 8 [ā + sthā *stand*].  
 āt-mán, m. breath, x. 168, 4 [Old Saxon *āhom* 'breath'].  
 Ādityá, m. son of Aditi, iii. 59, 2. 3. 5.  
 āp obtain, V. P. āpnóti; pf. āpa, iv. 51, 7 [Lat. *ap-iscor* 'reach', *ap-ere* 'seize'].  
 ā-bhis, I. pl. f. of prn. root a, with these, v. 83, 1.  
 ā-bhú, a. coming into being, x. 129, 3.  
 āmá, a. raw, unbaked, ii. 85, 6 [Gk. ἄμβρος *raw*].  
 ā-yat-f, pr. pt. f. coming, x. 127, 1. 8 [ā + i go].  
 āyas-ā, a. f. f., made of iron, viii. 29, 8 [āyas iron].  
 āy-ú, a. active; m. living being, mortal, iii. 59, 9 [i go].  
 ā-yudh-a, n. weapon, viii. 29, 5 [ā + yudh *fight*].  
 āy-us, n. span of life, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i go].  
 āranyá, a. belonging to the forest, x. 90, 8 [āranya].  
 ā-rohant, pr. pt. scaling, ii. 12, 12 [ruh *mount*].  
 āvis, adv. in view, with kṛ, make manifest, v. 83, 3.  
 āś-ū, a. swift, vii. 71, 5 [Gk. ἀσύρτος].  
 āsu-héman, a. (Bv.), of swift impulse, ii. 85, 1.  
 ā-sám, gen. pl. f. of the prn. root a, of them, iv. 51, 6.  
 ās-ins, irr. pr. pt. Ā., sitting, x. 15, 7 [ās sit].  
 ās-hita, pp. placed in (la.), viii. 29, 4; x. 14, 16; with sám placed upon (le.), x. 185, 4 [dhā *put*].  
 ā-huta, pp. to whom offering is made, v. 11, 3.

I go, II. P. ēmi, x. 84, 5; ēti, iv. 50, 8; x. 84, 6; 168, 1<sup>2</sup>; yánti, vii. 49, 1; approach (acc.), viii. 48, 10; āyan, pr. sb. pass, vii. 61, 4; attain, vii. 68, 4; pf. iyár, x. 15, 1. 2.  
 ānu: go after, vi. 54, 5; follow (acc.), viii. 63, 5.

āpa- go away, x. 14, 9.  
 abhi- come upon, ipf. īyān, vii. 103, 2.  
 āva- appease: op. īyām, vii. 86, 4.  
 ā- come, ii. 83, 1; v. 83, 6; go to, x. 14, 8.  
 īpa- ā- come to (acc.), i. 1, 7.  
 īd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.  
 īpa- approach, vii. 86, 8; 103, 3; x. 14, 10; 84, 10; flow to, ii. 35, 3.  
 pārā- pass away, pf. īyár, x. 14, 2. 7.  
 pāti- surround, ii. 35, 4. 9.  
 prā- go forth, i. 154, 3; x. 14, 7.  
 ānu prā- go forth after, vi. 54, 6.  
 vi- disperse, x. 14, 9.  
 sám- flow together, ii. 35, 3; unite, vii. 103, 2.  
 ichā-māna, pr. pt. Ā. desiring, x. 34, 10 [i wish].  
 i-tás, adv. from here, x. 135, 4.  
 i-ti, pcl. thus, ii. 12, 5<sup>2</sup>; vi. 54, 1. 2; x. 84, 6 [180].  
 it-thá, adv. thus, ii. 85, 11; truly, i. 154, 5 [id + thā; 180].  
 i-d, emphasizing pcl. just, even, i. 1, 4. 6; 85, 8; 154, 3; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 13; 127, 3 [Lat. id: 180].  
 i-d-ām, dem. prn. n. this, i. 154, 3; ii. 12, 14; 38, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; this world, v. 83, 9; = here, vi. 54, 1 [111].  
 i-dáum, adv. now, i. 85, 7.  
 idh kindle, VII. A. inddhá.  
 sám-kindle, 8. pl. inddhato, ii. 85, 11; pf. idhiré, v. 11, 2.  
 idh-má, m. fuel, x. 90, 6 [idh kindle].  
 īnd-u, m. drop, Soma, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.  
 īndra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.  
 īndri-yá, n. might of Indra, i. 85, 2 [Indra].  
 i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].  
 sam- bring, i. 160, 5.  
 imá, dem. prn. stem, this, A. m. imám, ii. 85, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; viii. 48, 5; n. imá, ii. 12, 8; x. 15, 4; imáni, vii. 61, 6; 71, 6 [111].

i-y-áṁ, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6<sup>2</sup>; x. 129, 6, 7 [111].

írā, f. *nurture*, v. 83, 4.

fr-ína, n. *dice-board*, x. 84, 1, 9.

fr-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pel. like, i. 1, 9; 85, 5, 8<sup>2</sup>; ii. 12, 4, 5; 83, 6; 85, 5, 18; iv. 51, 2; v. 11, 5; 83, 8; vii. 68, 1; 103, 6<sup>2</sup>; viii. 29, 8; 48, 4<sup>2</sup>, 6, 7<sup>2</sup>; x. 84, 1, 8, 5, 8; 127, 7, 8 [180].

is-irá, a. *devoted*, viii. 48, 7.

istá-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

istá-púrtá, n. (Dv.) *sacrifice and good works*, x. 14, 8 [iṣ-tā, pp. du. of yaj sacrifices + púrtā, pp. of pṛf *All*, bestowed].

i-há, adv. *here*, i. 1, 2; 35, 1, 6; ii. 85, 13, 15; vi. 54, 9; vii. 49, 1, 2, 8, 4; x. 14, 5, 12; 15, 3, 5, 7, 11, 13<sup>2</sup>; 90, 4; 129, 6.

íla, f. *consecrated food*, iv. 50, 8.

I go, IV. Ā. *fynate*, x. 168, 2; *approach*, *imahé*, vi. 54, 8.

antár-go between (acc.), i. 35, 9; 160, 1.

ij-ána, pf. pt. Ā. (of yaj), *sacrifice*, iv. 51, 7.

Id *praise*, II. Ā., fīe, i. 1, 1.

íd-ya, ḡd. *praiseworthy*, i. 1, 2 [id *praise*].

im, enc. pel. (acc. of prn. i), i. 85, 11; ii. 12, 5; 83, 13<sup>2</sup>; 85, 1; vii. 103, 8 [180].

fyā-mána, pr. pt. Ā. *going*, x. 168, 8 [i *go*].

Ir sír, set in motion, II. Ā. frte.

ánu sám pré- *speed on together after*, x. 168, 2.

íd-arise, x. 15, 1; v. 82, 3.

pré-, cs. iráya, *utter forth*, ii. 83, 8.

Ís be master of, *overpower*, II. Ā. fīte, with gen., viii. 48, 14.

íś-ána, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. *ruler*, ii. 83, 9.

Ís more, I. ísati, -te, from (ab.), v. 83, 2. Íl-itá, pp. *implored*, x. 15, 12 [id *praise*].

U, enc. pel. nou, also, i. 35, 6; 154, 4; ii. 83, 9; 85, 10, 15; iv. 51, 1, 2; v. 83, 10<sup>2</sup>; vi. 54, 8; vii. 61, 6; 68, 1, 2; 86, 3, 8; viii. 48, 8; x. 14, 2; 15, 8; 127, 8<sup>2</sup>; 129, 1<sup>2</sup> [180].

uk-thé, n. *recitation*, iv. 51, 7 [vac speak].

1. uks *sprinkle*, VI. uksáti, -te, x. 90, 7. pra- *besprinkle*, x. 90, 7.

2. uks *grow*.

uks-itá, pp. *grown strong*, i. 85, 2 [2. uks = vaks *grow*].

ug-rá, a. *mighty*, ii. 83, 9; x. 84, 8; *fierce, terrible*, ii. 83, 11; viii. 29, 5.

uchánt, pr. pt. *shining*, iv. 51, 2 [1. vas *shine*].

u-té, pel. and, i. 85, 5; 154, 4; ii. 12, 5; 83, 11; iii. 59, 1; iv. 50, 9; v. 83, 2<sup>2</sup>, 10; vi. 54, 8; vii. 68, 5; 86, 2; viii. 48, 1, 5, 8, 14; x. 84, 2; 90, 2; utá-vá, vii. 49, 2<sup>2</sup>; = and, viii. 48, 15 [180].

utó, pel. and also, x. 168, 1 [utá+u].

út-tara, cpv. a. *upper*, i. 154, 1 [úd up].

út-sá, m. *spring*, i. 85, 11; 154, 5 [ud wet].

ud-wet, VII. P. unátti, undánti [ep. Lat. und-a 'wave'].

vi-moisten, drench, i. 85, 5; v. 83, 8.

ud-án, n. *water*, i. 85, 5 [Go. watō 'water'].

udan-vánt, a. *water-laden*, v. 83, 7.

úd-ita, pp. *risen*, vii. 68, 5 [i go].

udumbálá, a. *brown* (?), x. 14, 12.

ud-vát, f. *upward path*, i. 85, 3; *height*, v. 83, 7; x. 127, 2 [úd up+sf. vat].

upa-kasíyánt, pr. pt. *abiding by* (acc.), iii. 59, 3 [ksī dvecl].

upa-má, spv. a. *highest*, viii. 29, 9.

upa-yánt, pr. pt. *approaching*, ii. 88, 12 [i go].

úpa-ra, cpv. a. *later*, x. 15, 2 [Av. upara 'upper', Gk. ὑπερ- 'pestle', Lat. s-uperu-s 'upper'].

upári, adv. *upward*, x. 84, 9; *above*, x. 129, 5 [Gk. ὑπέρ, ὑπερ = ὑπέρ, Lat. s-uper, Old High German ubir 'over'].

úpa-śrita, pp. *impressed on* (le.), vii. 86, 8 [śri resort].

upa-sádya, gdv. to be approached, iii. 59, 5 [sád sit].

upa-stha, m. *lap*, i. 35, 5, 6; vii. 63, 8; x. 15, 7.

upa-hatnú, a. *slaying*, ii. 83, 11 [ha-tnu from han *slay*].

úpa-húta, pp. *invited*, x. 15, 5 [hū call].

upárá, m. *offence*, vii. 86, 6 [upa+ara from ḫ go: striking upon, offence].

- ubj force, VI. P., ubjáti.
- nir- drive out, i. 85, 9.
- ubhá, a. both, i. 85, 9; x. 14, 7 [cp. Lat. am-bo, Gk. ἀμφοῖς 'both', Eng. bo-th].
- ubhá-ya, a. pl. both, ii. 12, 8.
- ubhayá-dat, a. having teeth on both jaws, x. 90, 10.
- ur-ú, a. f. urv-í, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. vouru, Gk. εὐπόρις].
- uru-kramá, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. strid.].
- uru-gáyá, a. (Bv.) wide-paced, i. 154, 1, 8, 6; viii. 29, 7 [-gáya gait from gágo].
- uru-ókṣas, a. (Bv.) far-seeing, vii. 68, 4 [cákṣas, n. sight].
- uru-vyácas, a. (Bv.) far-extending, i. 160, 2 [vyácas, n. extent].
- uru-sámsa, a. (Bv.) far-famed, viii. 48, 4 [sámsa, m. praise].
- uru-syú, a. freedom-giving, viii. 48, 5 [from den. uru-aya put in wide space, rescue].
- urú-nasá, a. (Bv.) broad-nosed, x. 14, 12 [urú + nás nose].
- urviyá, adv. widely, ii. 85, 8 [inst. f. of urví wide].
- urv-í, f. earth, x. 14, 16 [urú wide].
- us-ánt, pr. pt. eager, vii. 103, 8; x. 15, 8<sup>2</sup> [vad desire].
- Us-ás, f. Daten, ii. 12, 7; vii. 68, 8; 71, 1; x. 127, 8, 7; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. ήλως (for áus-ás), Lat. aur-or-a].
- usrá-yáman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrá matutinal, yáman, n. course].
- usr-iyá, f. cow, iv. 50, 5 [f. of usr-iyá ruddy from us-rá red].
- Ú, enc. pol., ii. 85, 8; iv. 51, 2 [metrically lengthened for u].
- ú-tí, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av favour].
- úrú, m. du. thigh, x. 90, 11, 12.
- úrj, f. vigour, strength, vii. 49, 4; x. 15, 7.
- úrjáyant, den. pr. pt. gathering strength, ii. 85, 7.
- úrdh-vá, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. ὅρθος for ὅρθο-φός; Lat. arduu-s 'lofty'].
- úrdhván, acc. adv. upwards, i. 85, 10.
- úrmýá, f. night, x. 127, 6.
- úrvá, n. receptacle, ii. 85, 8; fold, herd, iv. 50, 2 [1. vr̄ cover].
- R go, V. P. rnóti, int. slarti criss, viii. 48, 8 [Gk. ὅρνυμι 'stir up'].
- abhi- penetrate to (acc.), i. 85, 9.
- prá- send forth, III. iyarti, vii. 61, 2.
- fk-van, m. pl. name of a group of ancestors, x. 14, 8 [singing from arc sing].
- fk-vant, a. singing, jubilant, iv. 50, 5 [arc sing].
- fo, f. stanza, ii. 85, 12; collection of hymns, Agveda, x. 90, 9 [arc sing, praise].
- rcás-e, dat inf. with prá, to praise, vi. 61, 6 [arc praise].
- r-ná, n. debt, x. 127, 7.
- r-ná-ván, a. indebted, x. 34, 10 [rná debt].
- r-tá, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 84, 12 [pp. of r go, settled].
- rta-játa-satya, a. punctually true, iv. 51, 7 [true as produced by established order].
- rta-jidá, a. knowing right, x. 15, 1.
- rta-yú, a. yoked in due time, iv. 51, 5; vii. 71, 8.
- rta-apfá, a. cherishing the rite, iv. 50, 8.
- rta-van, a. holy, ii. 85, 8; x. 168, 8; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.
- r-tú, m. season, vii. 103, 9 [fixed time: from r go].
- r-té, adv. prep. with ab., without, ii. 12, 9 [loc. of rta].
- rtv-ij, m. ministrant, i. 1, 1 [rtú+ij = yaj sacrificing in season].
- rdúdára, a. compassionate, ii. 83, 5; wholesome, viii. 48, 10.
- rdh thrive, V. P. rdhnóti.
- ánu- bring forward, op. 2. a. rdhyás, viii. 48, 2.
- fdhak, adv. separately, vii. 61, 8.
- Rbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabha take in hand].
- rs-i, m. spear, i. 85, 4 [rs thrust].
- rs-í, f. spear, i. 85, 4 [rs thrust].
- rs-vá, a. high, lofty, vii. 61, 8; 86, 1.
- É-ka, nm. one, i. 85, 6; 154, 8, 4; vii. 103, 6<sup>4</sup>; viii. 29, 1-8, 10; x. 14, 16; 129, 2 [prn. root e].
- eka-pará, a. too high by one, x. 84, 2.
- ékesa, a. having one pole, x. 135, 3 [isá + pole of a car].
- e-tá, dem. prn. stem, this: n. etád, iii. 59, 5; acc. m. etám this, x. 14, 9; him,

x. 34, 4; inst. eténa, v. 88, 6; n. pl. etá, x. 15, 14; m. pl. eté these, vii. 108, 9 [prn. root e+tá this].  
**éta-śa**, n. steed of the Sun, vii. 68, 2 [éta speeding, from i go].  
**etá-vant**, a. such, x. 90, 8 [prn. etá this + sf. vant].  
**e-na**, enc. prn. stem of 3. prs. he, she, it: acc. enam him, ii. 12, 5; iii. 59, 8; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. enan them, vii. 108, 8; gen. du. enos of them two, vii. 108, 4 [prn. root e].  
**én-as**, n., ii. 12, 10; vii. 71, 4; 86, 3. ena, inst. by it, x. 14, 4; adv. thither, x. 14, 2 [inst. of prn. root a].  
**e-bhis**, I. pl. with them, x. 34, 5 [prn. root a].  
**e-bhyas**, D. pl. to them, x. 34, 8 [prn. root a].  
**e-vá**, pcl. thus, just, i. 1, 8; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root e; cp. 180].  
**e-vá (= evá)**, adv. thus, just, ii. 38, 15; iv. 50, 8 [prn. root e].  
**e-sá**, dem. prn.: N. s. m. esáh this, x. 168, 4; he, ii. 12, 15; vii. 68, 8; viii. 29, 6; f. esáh this, x. 14, 2; she, x. 34, 2 [from prn. root e+sa].  
**e-sám**, G. pl. m. of them, i. 85, 8; vii. 103, 5<sup>2</sup>; 6; x. 34, 5. 8; 129, 5 [prn. root a].

**Ok-as**, n. abode, iv. 50, 8 [wonted place: uc be wont].  
**6j-as**, n. might, i. 85, 4. 10; 160, 5 [uj = vaj; cp. Lat. augus-tu-s 'mighty', 'august'].  
**ojá-yámná**, den. pr. pt. Á. showing one's strength, ii. 12, 11 [6jas].  
**6j-iyámps**, cpv. a. mightier, ii. 88, 10.  
**6sa-dhi**, f. plant, v. 88, 1. 4. 5. 10; vii. 61, 8 [áv(a)s-a-nurture (av further) + dhi holding, from dhá hold].

**Ké**, inter. prn. who? i. 85, 7; x. 129, 6; 185, 5<sup>2</sup>; G. kásya, x. 129, 1; du. kau, x. 90, 11<sup>2</sup>; with cid: I. kéna cid by any, x. 15, 6; pl. N. ké cid some, viii. 103, 8.  
**ka-kúbh**, f. peak, i. 85, 8.  
**ka-tamá**, inter. prn. which (of many)? i. 85, 7; iv. 51, 6; with caná any, x. 168, 3 [Lat. quo-tumus-s].

kati-dhá, adv. into how many pairs? x. 90, 11 [ká-ti how many? Lat. quo?].  
**ka-dá**, inter. adv. when? vii. 86, 2; with caná, ever, vi. 54, 9 [ká who?].  
**kánikradat**, int. pr. pt. bellowing, iv. 50, 5; v. 88, 1. 9 [kraud rear].  
**kán-iyámsa**, epv. younger, vii. 86, 6 [cp. kan-iyáma, f. girl; Gk. kávós 'new' for kávós-s].  
**kam**, pcl., i. 154, 1 [gladly : cp. p. 225, 2].  
**kár-tave**, dat. inf. of kr do, i. 85, 9.  
**kalmalik-in**, a. radiant, ii. 83, 8.  
**kav-i**, m. sage, v. 11, 8; vii. 86, 3; x. 129, 4 [Av. kavi 'king'].  
**kavi-kratu**, a. (Bv.) having the intelligence of a sage, i. 1, 5; v. 11, 4.  
**kavi-tara**, cpv. a. wiser, vii. 86, 7.  
**kavi-sástá**, pp. (Tp.) recited by the sages, x. 14, 4.  
**kav-yá**, a. wise, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 8.  
**kaś**, f. whip, v. 88, 3.  
**kám-a**, m. desire, i. 85, 11; x. 34, 6; 129, 4 [kam desire].  
**kaś appear**, int. cákasítí.  
**abhi**- look upon, x. 185, 2.  
**kitavá**, m. gambler, x. 34, 3. 6. 7. 10. 11.  
**ki-fm**, inter. prn. what? vii. 86, 2. 4; viii. 48, 3<sup>2</sup>; x. 90, 11; 129, 1<sup>2</sup>; with caná anything, x. 129, 2 [Lat. qui-s, qui-d].  
**kila**, adv. emphasizing preceding word, indeed, ii. 12, 15 [180].  
**kir-i**, m. singer, ii. 12, 6 [2. kr commemorate].  
**ku-cará**, a. wandering at will, i. 154, 2 [ku, inter. prn. root where? = anywhere + cara from car fare].  
**ku-tás**, inter. adv. whence? x. 129, 6<sup>2</sup>; 168, 8 [prn. root where?].  
**ku-márá**, m. boy, x. 185, 3. 4. 5; = son, ii. 88, 12.  
**kumárá-deśna**, a. (Bv.) presenting gifts like boys, x. 34, 7 [deśna, n. gift from dā give].  
**kul-yá**, f. stream, v. 88, 8.  
**kuv-id**, inter. pcl. whether? ii. 35, 1. 2; iv. 51, 4 [ku+id: cp. p. 226].  
**ku-ha**, inter. adv. where? ii. 12, 5; x. 129, 1 [ku + sf. ha = dhá: cp. p. 212].  
**kr makes**, V. krnóti, krnuté, iv. 50, 9; v. 88, 3; = hold, x. 34, 12; = raise

(voice), 8 ; pr. sb. 3. s. kr̄nāvat, viii. 48, 8 ; 3. pl. kr̄nāvan, iv. 51, 1 ; vii. 68, 4 ; 2. pl. Ā. kr̄nūdhvam, x. 34, 14 ; ipv. kr̄nuhi, x. 185, 8 ; pf. cakr̄ma, vii. 86, 5 ; x. 15, 4 ; cakrūr, vii. 68, 5 ; Ā. cakrē, x. 90, 8 ; cakrāte, viii. 29, 9 ; cakrirē, i. 85, 1. 2. 7. 10 ; ft. karisyāti, i. 1, 6 ; root no. ákar, ii. 12, 4 ; iii. 59, 9 ; v. 83, 10 ; ákran, x. 14, 9 ; 3. pl. A. ákrata, vii. 108, 8 ; x. 34, 5 ; sb. kárati, ii. 85, 1 ; kárāma, x. 15, 6 ; ao. ps. ákāri, vii. 61, 7 [ep. Gk. *kpaivw* 'accomplish', Lat. *creo* 'create'].  
 úpa á- drītē up for : rt. ao. ákaram, x. 127, 8.  
 ávíš- make manifest, v. 88, 3.  
 níš- turn out : rt. ao. askrta, x. 127, 8.  
 kr̄nvānt, pr. pt. making = offering, vii. 108, 8 ; x. 168, 1 [kr̄ make].  
 kr̄-tā, pp. made, i. 85, 6 ; ii. 12, 4 ; vii. 61, 6 (= offered) ; x. 90, 12. 15 ; 185, 6 ; n. lucky throw, x. 34, 6 [Av. kereta, Old Persian *kartha* 'made'].  
 kftā, f. breast(?), ii. 85, 5.  
 kr̄-tvī, gd. having made, x. 15, 12.  
 kr̄s-á, a. poor, ii. 12, 6 [kr̄s grow lean].  
 kíṣana, n. pearl, i. 85, 4.  
 krs drāv, I. P. kárṣati, v. 88, 7 ; VI. P. krsā-ti till, x. 34, 18.  
 krs-i, f. field, x. 84, 13 [krs till].  
 krs-ti, f. pl. people, i. 160, 5 ; iii. 59, 1 [tillage, settlement : krs till].  
 krs-ná, a. black, i. 85, 2. 4. 9 ; x. 127, 7 ; f. f., vii. 71, 1.  
 klp be fl̄, I. kálpati, cs. kalpáyati, -te arrange, x. 15, 14.  
 vi- dispose, x. 90, 11. 14.  
 ket-ú, m. banner, v. 11, 2. 8 ; vii. 68, 2 [cit appear; Go. *haidu-s* 'manner'].  
 kóvāta, m. pit, vi. 54, 7.  
 kóśa, m. bucket, v. 83, 8 ; well (of a car), vi. 54, 8.  
 kr̄-tū, m. power, ii. 12, 1 ; wisdom, vii. 61, 2 [kr̄ do].  
 kr̄nd bellow, I. P. kr̄ndati.  
 abhī- bellow towards, v. 83, 7.  
 kr̄nd-as, n. battle array, ii. 12, 8 [battle cry : kr̄nd shout].  
 kram strids, I. P. kr̄mati, Ā. kr̄m-ate.  
 ví- stride out, pf. cakrāme, viii. 29, 7.  
 abhī-vi- spread asunder, develop into : ipf. ákrāmat, x. 90, 4.  
 krid play, I. kriṣa, x. 84, 8

krudh be angry, IV. P. krūdhyati ; red. ao. inj. cukrudhāna, ii. 33, 4.  
 kvā, inter. adv. where? i. 85, 7 ; ii. 83, 7 ; iv. 51, 6 ; x. 168, 8 ; with svid who knows where, x. 34, 10 [pronounced kúa].  
 kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].  
 kṣam forbear, I. Ā. kṣimāte.  
 abhī- be merciful to (acc.), ii. 33, 1. 7.  
 kṣi dwell, II. P. kṣeti, iv. 50, 8.  
 ádhi- diceil in (loc.), i. 154, 2.  
 kṣi-ánt, pr. pt. dicelling, ii. 12, 11 [kṣi dwell].  
 kṣé-ma, m. possession, viii. 86, 8 [kṣi : kṣyati possess].  
 Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].  
 khálū, adv. indeed, x. 34, 14 [p. 227].  
 khálā, pp. dug, iv. 50, 8 [khan dig].  
 khyā ses : no present ; a no. &khyat.  
 abhī- perceive, vii. 86, 2.  
 vi- survey, i. 85, 5. 7. 8 ; x. 127, 1.  
 Gan-á, m. strong, iv. 50, 5 ; x. 34, 12.  
 gabh-irá, a. profound, x. 129, 1 [gabha = gāh plunge].  
 gabhirá-vepas, a. (Bv.) of deep inspiration, i. 85, 7.  
 gam go, I. gáchati, -te to (acc.), i. 1, 4 ; x. 14, 18 ; root no. 3. pl. ágman, vii. 71, 6 ; 1. pl. ágmanma, viii. 48, 3. 11 [Gk. *Báíw*, Lat. *venio*, Eng. come].  
 á- come, i. 1, 5 ; 85, 11 ; root no. ipv. gahí, vi. 54, 7 ; x. 14, 5 ; 2. pl. gatā, x. 15, 4 ; 3. gámantu, x. 15, 5. 11 ; go to (acc.), x. 168, 2.  
 sám- go with (inst.), a. no. op., vi. 54, 2 ; unite with (inst.), x. 14, 8.  
 gám-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.  
 garta-sád, a. (Tp.) sitting on a car-seat, ii. 83, 11.  
 gárbh-a, m. germ, ii. 33, 18 ; v. 88, 1. 7 ; x. 168, 4 [grbh receive].  
 gáv-y-úti, f. pasture, x. 14, 2 [Bv. having nurture for cows : go].  
 gáh-ana, a. unfathomable, x. 129, 1 [gáh plunge].  
 gá go, III. P. jágati.  
 abhī- approach, vii. 71, 4.  
 á- come : rt. ao. agát, i. 85, 8.  
 párí- go by (acc.) : root ao. inj. gát, ii. 83, 14.

- prá- go forward, ipv. jīgāta, i. 85, 6; enter, root no., viii. 48, 2.
- gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
- gātṛe-gātṛe, ic. itv. cd., in every limb, viii. 48, 2 [gā go].
- gāya-trī, f. a metre, x. 14, 16 [song: gā sing].
- gīr, f. song, ii. 35, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [gr sing].
- gīri-kṣi-t, a. mountain-duelling, i. 154, 3 [kṣi dwell].
- gīri-sthā, a. mountain-haunting, i. 154, 2 [sthā stand].
- gūp guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
- gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from gūhā, inst. of gūh concealment, w. adverbial shift of accent].
- gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
- gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
- gūlhā, pp. hidden, x. 129, 3 [guh hide].
1. gr sing, IX. grnāti, grnātē, ii. 33, 8, 12.
- abhi- greet favourably, x. 15, 6.
2. gr waken: red. ao. 2. du. ipv. jīgtam, iv. 50, 11.
- grn-ānt, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
- grn-ānā, pr. pt. Ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
- gṛt-sa, a. experienced, vii. 80, 7.
- grdh be greedy, IV. P. gṛdhyati; a. ao. āgrdhāt, x. 84, 4.
- grbh-āyā, den. P. grasp.
- ūd- hold up, cease, v. 83, 10.
- grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
- grhē-grhē, ic. itv. cd., in every house, v. 11, 4.
- gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 84, 18; 90, 10; A. gās, ii. 12, 8; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bos), OL. bō, Eng. cow].
- gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
- go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].
- gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
- gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
- gō-māyu, a. (Bv.) loincing like a cow, vii. 103, 6, 10 [māyū, m. loincing].
- grabh seize, IX. grbhñāti, grbhñitē, vii. 103, 4.
- ānu- greet, vii. 103, 4.
- grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
- grām-yā, n. belonging to the village, x. 90, 8 [grāma].
- grīṣṇā, m. summer, x. 90, 6.
- Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar̄ma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].
- gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
- gharm-in, a. heated, vii. 103, 8.
- ghas eat: root no. 3. pl. ākṣan, x. 15, 12 [= ā-gh(a)s-an].
- ghā, enc. emphasizing pcl., iv. 51, 7 [180].
- ghī-ni, f. heat, ii. 38, 6 [ghī = hr̄ be hot].
- ghī-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghī be hot].
- ghrtā-nirñij, a. (Bv.) having a garment of ghee, ii. 35, 4 [nirñij, f. splendour from nñi out + nñj wash].
- ghrtā-pratīka, a. (Bv.) butler-faced, v. 11, 1 [pratīka, n. front from pratyāśic turned towards].
- ghrtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
- ghṝs-vi, a. impetuous, i. 85, 1 [ghṝs = hr̄ be excited].
- gho-rā, a. terrible; n. magic power, v. 84, 14.
- ghōy-a, m. sound, x. 168, 1. 4 [ghuṣ make a noise].
- Ca, enc. pcl. and, i. 160, 2, 8; ii. 33, 13<sup>2</sup>; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 84, 11; 90, 2, 3, 7, 8, 10; if, viii. 48, 2; x. 84, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13<sup>2</sup>; 90, 13 [Av. ca, Lat. que 'and'; ep. 180].
- cakr-ā, n. wheel, vi. 54, 8; vii. 63, 2 [Gk. κύκλο-s, Anglo-Saxon hƿeswyl].
- caks, see II. cāṣṭe [reduplicated form of kas = kāś shine: = ca-k(a)s].

abhf-regard, iii. 59, 1; vii. 61, 1.  
 prá-, cs. caksáya illumine, viii. 48, 6.  
 ví-reveal, x. 34, 18.  
 cáks-u, n. eye, x. 90, 18 [caks see].  
 cákṣ-us, n. eye, vii. 61, 1; 68, 1 [caks  
see].  
 cat hide (intr.), I. P. cátati ; cs. cátáya  
drive away, ii. 33, 2.  
 catur-áksá, a. (Bv.) four-eyed, x. 14, 10.  
 11 [aksá = áksa eye].  
 catus-pád, a. (Bv.) four-footed, iv. 51,  
 5 [catúr four, Lat. qualtuor, Go.  
fidwör].  
 catvári-más, ord., f. f. fortieth, ii. 12, 11.  
 ca-né, pcl. and not, vii. 86, 6.  
 candrá-más, m. moon, x. 90, 18 [K. ed.  
bright (candrá) moon (más)].  
 car-fare, I. cárati, -te, iv. 51, 6. 9; viii.  
 29, 8; x. 14, 12; 168, 4.  
 abhi-benitch, x. 84, 14.  
 Á-approach, iv. 51, 8.  
 prá-go forward, enter, viii. 48, 6.  
 abhi-sám-come together, viii. 48, 1.  
 cará-tha, n. motion, activity, iv. 51, 5  
[car fare].  
 cár-ant, pr. pt. wandering, x. 84, 10;  
 faring, x. 185, 2.  
 car-i-tra, n. leg, viii. 48, 5 [car move].  
 car-man, n. skin, hide, i. 85, 5; vii.  
 68, 1.  
 carsapi-dhí-t, a. (Tp.) supporting the folk,  
 iii. 59, 6 [carsanf, a. active, f. folk  
+ dhír supporting].  
 cár-ru, a. dear, ii. 85, 11 [can gladden; Lat.  
cár-ru-s 'dear'].  
 ci-kít-váms, red. pf. wise, vii. 86, 3  
[cít think].  
 cít perceive, I. cétati, -te; pf. cikéta, i.  
 85, 7; sb. ciketat, i. 85, 6; cs. citáya  
stimulate, iv. 51, 8; cétáya cause to  
think, vii. 86, 7.  
 Á-observe : pf. ciketa, vii. 61, 1.  
 cit-rá, a. brilliant, iv. 51, 2; n. marvel,  
 vii. 61, 5.  
 citrá-bhánu, a. (Bv.) of brilliant splendour,  
 i. 85, 4; 85, 11.  
 citrá-śávas, a. (Bv.) hating brilliant  
fame; spv.-tama of most brilliant fame, iii.  
 i. 1, 5; bringing most brilliant fame, iii.  
 59, 6.  
 cid, enc. pcl. just, even, i. 85, 4. 10; ii.  
 12, 8. 13. 15; 88, 12; vii. 86, 1. 3. 8;  
 x. 84, 8<sup>2</sup>; 127, 5 [Lat. quid].  
 cekit-ána, int. pr. pt. famous, ii. 88, 15  
[cít perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud  
impel].  
 cyáv-ana, a. unstable, ii. 12, 4 [cyu move].  
 cyáv-ána, m. name of a seer, vii. 71, 6  
[pr. pt. of cyu move].  
 cyu water, fall, I. cyávate.  
 prá-, cs. cyáváya overthro, i. 85, 4.  
 Chand seem, II. P. chántri ; pf. ca-  
chánda, vii. 68, 3; seem good, please,  
 8. a. s. ao. áchán, x. 34, 1.  
 chánd-as, n. metre, x. 14, 16; 90, 9.  
 cháyá, f. shade, ii. 33, 6 [Gk. σκία].  
 Jágat, n. world, i. 85, 1 [pr. pt. of gāgo].  
 jágm-i, a. nimble, speeding, i. 85, 8 [from  
red. stem jag'a'm of gam go].  
 jají-ána, pf. pt. Á. hating been born, x.  
 14, 2 [jan generate].  
 jan generate, create, I. jánati ; pf. jajána,  
 i. 160, 4; ii. 12, 8. 7; 35, 2; jajírē  
were born, x. 90, 9<sup>2</sup>. 10; is. ao. ájani-  
sta has been born, iii. 59, 4; v. 11, 1;  
red. ao. ájijanas hast caused to grow, v.  
 88, 10; cs. janáya generate, ii. 85, 18;  
 x. 185, 5 [Old Lat. gen-ō 'generate' :  
Gk. ao. ἡγενόμην].  
 prá-be prolific, IV. Á. jáya, ii. 33, 1;  
 35, 8.  
 ján-a, m. mankind, ii. 85, 15; iii. 59, 9;  
 iv. 51, 1; v. 11, 1; pl. men, people, i.  
 85, 5; ii. 12, 1-14; iii. 59, 1. 8; iv.  
 51, 11; vii. 49, 8; 61, 5; 68, 2. 4; x.  
 14, 1 [jan generate ; cp. Lat. gen-us,  
Gk. γένος, Eng. kin].  
 janáy-ant, cs. pr. pt. generating, i. 85, 2.  
 ján-i, f. woman, i. 85, 1.  
 ján-i-man, n. birth, ii. 85, 6.  
 jan-ús, n. generation, vii. 86, 1 [jan  
generate].  
 jáy-ant, pr. pt. conquering ; m. victor, x.  
 34, 7 [ji conquer].  
 jár-ant, pr. pt. aging, old, x. 84, 8 [<sup>1</sup>  
scaste away ; Gk. γέρων 'old man' ].  
 jar-ás, m. old age, vii. 71, 5 [<sup>2</sup>  
scaste away ; cp. Gk. γῆρας 'old age' ].  
 jar-i-tf, m. singer, ii. 83, 11 [jr sing].  
 jálásá, n. cooling, ii. 88, 7.  
 jálasa-bhésaja, a. (Bv.) having cooling  
remedies, viii. 29, 5 [bhésajá, n.  
remedy].  
 jálp-i, f. idle talk, chatter, viii. 48, 14  
[jalp chatter].  
 jas be exhausted, I. jáea ; pf. ipv. jajastám  
weaken, iv. 50, 11.

jā be born, IV. Ā. jāyate is born, v. 11, 3; 88, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. jāyata was born, x. 90, 9, 12, 18<sup>2</sup>; 129, 3; 135, 6; jāyanta, x. 90, 10.

jāgṛ-vi, a. *watchful*, v. 11, 1; *stimulating*, x. 84, 1 [from red. stem of 2. gr. *shake*].

jātā, pp. born, ii. 12, 1; x. 90, 5, 7; 168, 8; = finite vb., were born, x. 90, 10, 18; n. what is born, ii. 88, 3 [jā be born].

jāt-vedas, a. (Bv.) *having a knowledge of beings*, x. 15, 12, 18 [*vēd-a-s*, n. *knowledge from vid know*].

jān-u, n. *knee*, x. 15, 6 [Gk. γόνος, Lat. *genus*, Go. *knit*, Eng. *knee*].

jāna-māna, pr. pt. *being born*, iv. 50, 4 [jā be born].

jāy-ū, f. *wife*, x. 84, 2, 4, 10, 11, 18 [jā be born].

jār-in-i, f. *courtesan*, x. 84, 5 [*having paramours*: jārā].

Jāhuś-ā, m. name of a protégé of the Aśvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 84, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the KV. as jiyate, i. e. it is then pr. Ā. of jyā overpowere].

vi-conquer, ii. 12, 9.

sām- iōn, iv. 50, 9.

jigī-vāṁs, red. pf. pt. *having conquered*, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. *transverse* = *athwart*, i. 85, 11; *prone*, ii. 85, 9.

jirā-dānu, a. (Bv.) *having quickening gifts*, v. 88, 1.

jiv-ā, n. *living world*, iv. 51, 5 [Lat. *viv-o-s*].

jivās-e, dat. inf. to live, viii. 48, 4; with *prā to live on*, x. 14, 14.

jus enjoy, VI. jūṣā, vii. 71, 6; 86, 2; x. 15, 4, 18; pf. sb. jūjuṣān, vii. 61, 6; iṣao. ab. jōṣāt, ii. 85, 1 [cp. Gk. γέμει, Lat. *gus-tus*, Go. *kiusan*, Eng. *choose*].

jus-ānā, pr. pt. Ā. *enjoying*, viii. 48, 2.

jūṣ-ṭā, pp. (with shifted accent) *acceptable*, iii. 59, 5 [jus enjoy].

jū, IX. P. junāti *speed*, vii. 86, 7.

jr. I. Ā. jāra *awake*, be active, iv. 51, 8.

jēha-māna, pr. pt. Ā. *gasping*, x. 15, 9 [jeh gasp].

jīā know, IX. jānāti, x. 84, 4 [cp. Gk. οἶδαν, Lat. *co-gno-sco*, Eng. *know*].

vī-, ps. jīnāyāte *be distinguished*, iv. 51, 6.

jmā, f. *earth*, gen. jmās, iv. 50, 1.

jyā-yāms, cpv. more, x. 90, 3; *elder*, vii. 86, 6 [jyā overpowere; Gk. βλά 'force'].

jyē-stha, spv. *highest*, ii. 85, 9; *chief*, vii. 86, 4 [spv. of jyā].

jyōt-is, n. *light*, iv. 50, 4; 51, 1; viii. 48, 8; x. 127, 2 [jyut = dyut *shine*].

Tā, dem. prn., *that*; he, she, it; n. tād. *that*, i. 1, 6; 35, 6; 154, 2, 5, 6; ii. 85, 11, 15; iv. 51, 10, 11; vii. 86, 2, 8, 4; 108, 5, 7; x. 84, 12, 18; 90, 12; 120, 2, 8, 4; 135, 5; m. A. tām *him*, ii. 88, 18; 35, 3, 4; iv. 50, 1, 9; vi. 54, 4; *that*, x. 90, 7; 135, 4; I. tēna *with that*, viii. 29, 4, 10; *with him*, x. 90, 7; I. f. tāyā *with that*, i. 85, 11; D. tāsmāt *to him*, iii. 60, 5; iv. 50, 8<sup>2</sup>; x. 84, 12; *for him*, x. 135, 2; *to that*, viii. 48, 12, 18 (= *as such*); x. 168, 4; *for that*, viii. 48, 10; ab. tāsmād *from him*, x. 90, 5, 8, 9<sup>3</sup>, 10<sup>4</sup>; *than that*, x. 129, 2; G. tāsyā *of him*, ii. 85, 9; iii. 59, 4; *of that*, viii. 48, 8; x. 15, 7; du. m. tāu *these two*, x. 14, 12; f. tē *these two*, i. 160, 1, 5; D. tābhyaṁ *to those two*, x. 14, 11; pl. N. m. tē *they*, i. 85, 2, 7, 10; viii. 48, 5; x. 15, 8, 5<sup>5</sup>, 12, 18; *those*, x. 15, 1; 90, 16; = *as such*; x. 15, 4, 7; f. tās *they*, iv. 51, 8; *those*, iv. 51, 7<sup>2</sup>, 9; vii. 49, 1, 2, 8, 4; n. tā *those*, i. 154, 6; ii. 88, 18; x. 14, 16; tāni *those*, i. 85, 12; x. 90, 16; A. tān *those* = *that*, x. 90, 8; I. tēbhis *with them*, i. 85, 11; x. 15, 8, 14; f. tābhīs *with them*, x. 168, 2; G. tēsām *of them*, x. 14, 6; L. tāsu *in them*, ii. 88, 18.

tāms *shake*.

abhi- attack: pf. tatasrē, iv. 50, 2.

tatāvāṁs, pf. pt. *having spread*, vii. 61, 1 [tan stretch].

tā-tas, adv. *thence*, x. 90, 4; so, x. 135, 6 [prn. root tā].

tā-tra, adv. *there*, x. 84, 18 [prn. root tā].

tā-thā, adv. *thus*, x. 90, 14 [prn. root tā].

ta-dānim, adv. *then*, x. 129, 1 [prn. root tā].

tan extend = *perform*, VIII. tanōti; ipf. tātanvata, x. 90, 6 [ep. Gk. τάνυεις 'stretch', Lat. *tendo* 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5-

- áva- slacken (Ā.), ii. 83, 14.  
 ā- extend to (acc.), i. 85, 7.  
 ánu ā- extend over, viii. 48, 18.  
 tán-aya, n. descendant, ii. 83, 14 [tan extend].  
 tan-ú, f. body, i. 85, 3; ii. 85, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 84, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. *ten-u-i-s*, Gk. *ταν-ύ*, Eng. *thin*].  
 tanv-ānā, pr. pt. Ā. performing, x. 90, 15 [tan extend].  
 tap burn, I. tápa; pf. tatápa = it pains, x. 84, 11; ps. tapyáto, is distressed, x. 84, 10 [op. Lat. *tep-tru* 'be warm'].  
 táp-ana, a. burning, x. 34, 7 [tap burn].  
 táp-as, n. heat, x. 129, 8 [Lat. *tep-or*].  
 tap-té, pp. heated, vii. 103, 9 [tap burn].  
 tám-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 68, 1; 71, 5; 127, 2. 8. 7; 129, 3<sup>2</sup> [tam + aś].  
 támis-ic-i, f. power of darkness, viii. 48, 11 [tamis = támás + ic = i-afic].  
 tar-áni, a. speeding onward, vii. 63, 4 [tf cross].  
 té-rhi, adv. then, x. 129, 2 [prn. root té].  
 táva, gen. (of. tvám) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. *tata*, Lith. *tar̄*].  
 tav-ás, a. mighty, ii. 38, 3; v. 88, 1 [tu be strong].  
 tavás-tama, spv. mightiest, ii. 83, 8.  
 tág-ic-i, f. might, i. 85, 4 [távis = tav-as, n. might].  
 tás-kara, m. thief, viii. 29, 6.  
 tasthi-váms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].  
 tápay-íṣṇú, a. causing to burn, x. 34, 7 [from cs. of tap burn].  
 tág-ú, m. thief, vii. 86, 5 [= stáyú; op. ste-ná thief].  
 tig-má, a. sharp, viii. 29, 5 [tij be sharp].  
 tiraśc-inā, a. across, x. 129, 5 [tirás].  
 tir-ás, prp. across, vii. 61, 7 [tf cross; Av. *tar̄*; cp. Lat. *trans* = 'crossing', N. pr. pt.].  
 tisf, nm. f. of tri three, N. tisrás, i. 85, 6; ii. 85, 5.  
 tú, pel. indeed, vii. 86, 1 [prn. root tu in tu-ám].  
 tuch-yá, n. toid, x. 129, 3.  
 túbhya, D. (of tvám) to thee, v. 11, 5 [cp. Lat. *tibi*].  
 túbhym, D. (of tvám) for thee, iv. 50, 8; v. 11, 5; (angry) with thee, vii. 86, 8; = by thee, vii. 86, 8.  
 tur-á, a. eager, vii. 86, 4 [tur = tvar speed].  
 tuvi-játá, pp. high-born, iv. 50, 4 [tuvi from tu be strong].  
 túvís-man-, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].  
 trp be pleased, IV. P. trpnōti; ca. tarphya satisfy, i. 85, 11 [cp. Gk. *τέρπω*].  
 trs thirst, IV. trsyā; pf. tártsúr, x. 15, 9 [cp. Gk. *τέρπομαι* 'become dry', Lat. *torreō* 'scorch', Eng. *thirst*].  
 trs-náj, a. thirsty, i. 85, 11.  
 trsyā-vant, a. thirsty, vii. 103, 8 [trsyā thirsty].  
 tf cross, VI. tirá.  
 prá- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is ao., viii. 48, 4. 7. 11.  
 ví-run counter to (acc.), x. 84, 6.  
 te, enc. dat. (of tvám), to thee, ii. 83, 1; iii. 59, 2; viii. 48, 18; x. 127, 8; for thee, iv. 50, 3; gen. of *ther*, i. 35, 11; ii. 12, 15; 33, 7. 11; vi. 11, 8; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. *tōi*, Gk. *τότ*].  
 tok-á, m. offspring, children, ii. 83, 14; vii. 63, 6.  
 tmán, self, vii. 68, 6 [cp. Átmán].  
 tyá, dem. prn. n. tyád that, iv. 51, 1; pl. tyá those, viii. 48, 11.  
 traś tremble, I. trasa [Gk. *τρέπω*, Lat. *terreo* 'frighten'].  
 nis- speed away, viii. 48, 11.  
 trá protect, IV. Ā. tráyate; s. no. op., vii. 71, 2.  
 trá-tr, a. protecting, viii. 48, 14 [trá protect].  
 tri, nm. three, i. 85, 8; 154, 2. 8. 4; viii. 29, 7 [Gk. *τρι-*, Lat. *tri*, OL *tri*, Eng. *three*].  
 tri-kadruka, m. pl. three Soma vats, x. 14, 16 [kadru, f. *Soma vessel*].  
 tri-dhátu, n. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.  
 tri-pañcásá, a. consisting of three fifties, x. 84, 8.  
 tri-pád, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 8.  
 tri-vandhurá, a. three-seated, vii. 71, 4.  
 tri-sadhaṣṭha, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhaṣtha, n. gathering-place].

tri-sītūbh, f. name of a metre, x. 14, 16.  
 tri-s, adv. *thrice*, x. 90, 11 [Gk. τρίς].  
 tre-dhā, adv. *in three ways*, i. 154, 1.  
 tvākṣ-iyāms, cpv. *most vigorous*, ii. 83, 6.  
 tvād, ab. (of tvām) *than thee*, ii. 83, 10.  
 tvām, prs. prn. *thou*, i. 1, 6; 85, 8; ii.  
 83, 12; viii. 48, 9. 18. 15<sup>3</sup>; x. 15, 12<sup>2</sup>.  
 13.

Tvās-īr, m. name of the artificer god,  
 i. 85, 9; cp. viii. 29, 8 [tvaks = takṣ  
*fashion*].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii.  
 83, 4; v. 11, 8; vii. 86, 4; x. 14, 4.  
 tvā-datta, pp. (Tp. ed.) *given by thee*, ii.  
 83, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11,  
 5<sup>2</sup>.

tves-ā, a. *terrible*, ii. 83, 8. 14 [tvis be  
*agitated*].

tvesā-samdr̄s, a. (Bv.) *of terrible aspect*,  
 i. 85, 8.

tvōta, pp. (Tp.) *aided by thee*, iii. 59, 2  
 [tvā inst. + ūta, pp. of av fatour].

dāks-a, m. *will*, vii. 86, 6; *might*, viii.  
 48, 8 [dāks be able].

dāks-inā, a. *right*, vi. 54, 10 [cp. Gk.  
 δεξιό-s, Lat. dexter].

dāksina-tās, adv. *to the south*, x. 15, 6.  
 dād-at, pr. pt. *giving*, vii. 108, 10 [dā  
*give*].

dādhat, pr. pt. *bestowing*, i. 85, 8; with  
 ā (following), x. 84, 6 [dhā put].

dādh-āna, pr. pt. Ā *committing, assuming*,  
 i. 85, 4; ii. 12, 10; = *going*, x. 15,  
 10 [dhā put].

dām-a, m. *house*, i. 1, 8; ii. 85, 7 [Gk.  
 δόμο-s, Lat. domu-s].

dāsa, nm. *ten*, x. 84, 12 [Gk. δέκα,  
 Lat. decem, Eng. ten].

dāsāngulā, *length of ten fingers*, x. 90, 1  
 [dāsa + angulā *finger*].

Dāśa-gv-a, m. an ancient priest, iv.  
 51, 4 [*having ten cows*: gv = go].

dās-yu, m. *non-Aryan*, ii. 12, 10 [*das  
 lay waste*].

dah *burn*, I. dāha.  
 nis- *burn up*, x. 84, 9.

1. dā git, III. dadāti, ii. 35, 10; x. 14,  
 9; ao. dāt, vii. 108, 10<sup>2</sup>; ipv. 3. du.  
 dātām, x. 14, 12; s. ao. op. diśiya, ii.  
 83, 5 [cp. Gk. δίσιωμι, Lat. dā-re].

ēnu- *forgive*, ii. 12, 10.  
 ū- *take*, ii. 12, 4.

pārā- *abandon* : ao. inj., viii. 48, 8.

pāri- *give over to* : ipv. dehi, x. 14,  
 11.

pā- *present* : root ao. dās, x. 15, 12.  
 2. dā *divide*, IV. dāya ; *wield*, ii. 83, 10.  
 dādrhānā, pf. pt. A. *steadfast*, i. 85, 10  
 [drh make firm].

dā-tf, m. *giver*, ii. 83, 12.

Dānu, m. *son of Dānu*, a demon, ii. 12,  
 11.

dā-man, n. *rope*, viii. 86, 5 [S. dā bind].

dās-vāms, pf. pt. *worshipping*, m. *wor-*  
*shipper*, i. 1, 6; 85, 12; vii. 71, 2; x.  
 15, 7 [dās honour].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās be  
 hostile].

dās-ā, m. *slave*, vii. 86, 7.

didf̄k-su, adv. *with a desire to see — find*  
*out*, vii. 86, 8 [from ds. of dr̄s see].

div, m. *sky*, A. dīvam, iii. 59, 7; G.  
 dīvas, iv. 51, 1. 10. 11; v. 88, 6; vii.  
 61, 8; 63, 4; x. 15, 14; 127, 8; L.  
 dīvi, i. 85, 2; v. 11, 3; viii. 29, 9;  
 x. 90, 8 [Gk. Δίψη, Δίψη, Δίψη].

div *play*, IV. dīvya, x. 34, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift  
 of accent for div-ā].

divi-spīs, a. *touching the sky*, v. 11, 1;  
 x. 168, 1 [divi L. of div + spī  
*touch*].

divé-divo, lc. itv. ed. *every day*, i. 1,  
 3. 7 [L. of divé day].

div-yā, a. *coming from heaven, divine*, vii.  
 40, 1; 103, 2; x. 34, 9 [div heaven].

dīs, f. *quarter (of the sky)*, i. 85, 11; x.  
 90, 14 [dīs point].

1. dīs, IV. dīya.  
 pāri- *fly around*, ii. 85, 14; v. 83, 7.

2. dī *shine* : pf. didāya, ii. 83, 4.

dīdi-vāms, pf. pt. *shining*, ii. 85, 8. 14  
 [dī shine].

dīfīva, i. *shining*, i. 1, 8 [dī shine].

dīfīy-āna, pr. pt. Ā *pondering*, iv. 50,  
 1 [dī think].

dip *shine*, IV. Ā. dīpya.  
 sām-īnīfīme : red. ao. inj. didīpas, viii.

48, 6 [cp. dī shine].

dīy-ant, pr. pt. *flying*, vii. 63, 5 [dī fly].

dirghā, a. *long*, i. 154, 3; x. 14, 14 [Gk.  
 δολεῖδες].

dirghā-śrū-t, a. *heard afar*, vii. 61, 2  
 [ēru hear + t].

du go : īg. ao. sb. dāvīsāni, x. 84, 5.

dudhrā, a. *fierce*, ii. 19, 15.

dur-i-tā, (pp.) n. *spring ill, hardship*, i.  
 85, 8 [dus ill + p. of i go].

dur-gá, n. *hardship*, vii. 61, 7 [dus + ga = gam go].  
 dur-mati, f. *ill-will*, ii. 83, 14 [dus ill + mati thought].  
 duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. *gīt*].  
 dus-kṛt, m. *evil-doer*, v. 83, 2, 9 [dus + kṛ do + t].  
 dū-stuti, f. *ill praise*, ii. 83, 4 [dus ill + stuti praise].  
 duh milk, II. P. dōgdhi; s. ao. duk-sata, with two acc., i. 160, 8.  
 duh-i-tf, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάρη, Go. dañtar].  
 dū-dábha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha *deception*].  
 dù-tá, m. *messenger*, v. 11, 4; 83, 8; x. 14, 12.  
 dùrād, ab. adv. *from far*, iii. 59, 2; v. 83, 8 [dū-rá, n. *far*].  
 dùré-artha, a. (Bv.) *whose goal is distant*, vii. 63, 4.  
 dr pierce, int. dardarsi, ii. 12, 15.  
 dī-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dr split; cp. Gk. δίποι, Eng. *tear*].  
 dr̄s see: pf. dādr̄sē is seen, vii. 61, 5.  
 drākṣye, dat. inf. *to see*, x. 14, 12.  
 dr̄s-iváya, gd. *having seen*, x. 84, 11.  
 dr̄h make firm, I. P. dfm̄ha; ipf. adrm̄-hat, ii. 12, 2.  
 dev-ā, m. *god*, i. 1, 1. 2. 4. 5; 85, 1. 2. 8<sup>2</sup>. 8. 10. 11; 160, 1. 4; ii. 12, 1<sup>2</sup>; 83, 15; 85, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 68, 1. 3; 86, 7<sup>2</sup>; viii. 29, 2. 8. 7; 48, 8. 9. 14; x. 14, 8<sup>2</sup>. 7. 14; 15, 10. 12; 84, 8; 90, 6. 7. 15. 16<sup>2</sup>; 129, 6; 185, 1; 168, 2. 4<sup>2</sup> [*celestial from div heaven*].  
 deva-trā, adv. *among the gods*, x. 15, 9.  
 deva-mānā, n. *abode of the gods*, x. 185, 7.  
 deva-yú, a. *devoted to the gods*, i. 154, 5.  
 deva-vandā, a. *god-praising*, x. 15, 10 [*vand greet*].  
 devá-hiti, f. *divine order*, viii. 103, 9 [*devá god + hiti*, f. *impulse from hi impel*].  
 dev-ī, f. *goddess*, i. 160, 1; ii. 85, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 8. 4; x. 127, 1. 2. 8 [f. of dev-ā god].  
 dosā-vastr, m. (Tp.) *sluminer of gloom*, i. 1, 7 [*dosā evening + vas-ti* from vas *shine*].  
 dáiv-ya, a. *divine*, i. 85, 5; viii. 48, 2;

*coming from the gods*, ii. 83, 7; n. *divinity*, ii. 85, 8 [*from devá god*].  
 Dyávā-prthivī, du. (Dv.) *Heaven and Earth*, i. 85, 9; 160, 1. 5; v. 83, 8; viii. 48, 18; the parts of the cd. separated, ii. 12, 18.  
 dyu-mát, adv. *brilliantly*, v. 11, 1 [n. of dyu-mánt, a. *bright*].  
 dyu-mná, n. *wealth*, iii. 59, 6.  
 dyé, m. *heaven*, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyám, i. 85, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyávas, i. 85, 6 [Gk. Ζεύς, Ζῆν, Lat. diem].  
 dyót-ana, a. *shining*, viii. 29, 2 [dyut *shine*].  
 dráv-inn, n. *wealth*, iv. 51, 7 [*movable property, from dru run*].  
 dru run, I. dráva.  
 áti-run past (acc.), x. 14, 10.  
 drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druh be hostile].  
 drúh, f. *malice*, ii. 85, 6; m. *avenger*, vii. 61, 5.  
 dvā, nm. two, i. 85, 6; viii. 29, 8. 9 [Gk. δύω, Lat. duo, Lith. dū, Eng. two].  
 dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 108, 9.  
 dvár, f. du. *door*, iv. 51, 2 [cf. Gk. θύρα, Lat. fores, Eng. door; perhaps from dhv̄r close with loss of aspirate through influence of dvā two, as having two folds].  
 dvi-tā, (inst.) adv. (*doubly*) *as well*, vii. 86, 1 [dvi two].  
 dvi-pád, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δι-ποδ-, Lat. bi-ped-].  
 dvis hate, II. dvésti, x. 84, 8.  
 dvéś-as, n. *hated*, ii. 83, 2 [dviś hate].  
 Dhán-a, n. *wealth, money*, iv. 50, 9; x. 84, 10. 12.  
 1. dhán-van, n. *waste land*, i. 85, 8; *desert*, v. 88, 10.  
 2. dhán-van, n. *boe*, ii. 83, 10.  
 dham blow, I. P. dhámati, ps. dham-yáte, x. 185, 7.  
 ví-blow asunder, iv. 50, 4.  
 dhám-ant, pr. pt. *blowing*, i. 85, 10.  
 dhár-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [*that which holds or is established*: dhr hold].  
 1. dhāput, III. dádhāti, v. 83, 1; *supply with* (inst.), ii. 85, 12; *bestow*, ipv. dhehi, x. 14, 11; dhattā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

- 7; dadhātana, x. 15, 11; dhatām, iv. 51, 11; dadhantu, vii. 63, 6; perform, ipf. dhatta, i. 85, 9; bestow, s. ao. sb. dhāsathas, i. 160, 5; establish, pf. dadhē, x. 129, 7; ds. desire to bestow, didhisanti, ii. 85, 5; support, didhiṣāmi, ii. 85, 12 [Gk. *τιθημι*].
- ādhi-put on** (acc.): pf. dadhire, i. 85, 2; ao. ādhita, x. 127, 1.
- ā- deposit, root ao. sb. dhās, v. 83, 7.
- nī- deposit, root ao. dāhātām, vii. 71, 5; ps. ao. ādhyai, viii. 48, 10.
- pārī- put around, vi. 54, 10.
- prā- put from (ab.) into (lo.), vii. 61, 8.
- vī- impose: pf. dadhur, iv. 51, 6; divide, ipf. ādadhur, x. 90, 11.
- canas- accept gladly, ii. 85, 1.
- purās- place at the head, appoint Purohita: pf. dadhira, iv. 50, 1.
2. dhā suck, IV. P. dhāya, ii. 83, 18; 35, 5.
- dhā-man, n. power, i. 85, 11; ordinance, vii. 61, 4; 63, 3 [dhā put, establish].
- dhārayat-kavi, a. (gov.) supporting the sage, i. 160, 1 [dhārayat, pr. pt. cs. of dhr hold].
- dhā-rā, f. stream, i. 85, 5; v. 83, 6 [dhāv run].
- dhīśānā, f. bowl, i. 160, 1.
- dhi, f. thought, i. 1, 7; iv. 50, 11.
- dhi think, III. dīdhye.
- ā- think to oneself, ā- dīdhye, x. 34, 5.
- dhi-ra, a. thoughtful, viii. 48, 4; wise, i. 160, 3; intelligent, vii. 86, 1 [dhi think].
- dhuneti, a. (Bv.) having a resounding gait, iv. 50, 2 [dhuna+iti].
- dhúr, f. pole (of a car), vii. 63, 2; viii. 48, 2.
- dhū-mā, m. smoke, v. 11, 8 [dhū agitate; Gk. *θυμός*, Lat. *fumus*-s].
- dhūr-ti, f. malice, viii. 48, 3 [dhvṛ injure].
- dhr support, fix firmly: pf. dādhāra, i. 154, 4; iii. 59, 1.
- dhrs-nū, n. adv. forcibly, x. 84, 14 [dhrs be bold, dare].
- dhe-nū, f. cow, i. 160, 8; ii. 85, 7 [yielding milk: dhe = dhā suck].
- dhrū-ti, f. seduction, vii. 86, 6 [dhru = dhvṛ injure].
1. nā, pcl. as, like, i. 85, 6; 85, 1. 7. 8<sup>2</sup>; 154, 2; ii. 83, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5<sup>2</sup>; 7; 108, 2<sup>1</sup>. 8. 7;
- viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
2. nā, neg. pcl. not, ii. 12, 5. 9. 10; 83, 9. 10. 15<sup>2</sup>; 85, 6<sup>1</sup>; iii. 59, 2<sup>1</sup>; iv. 51, 6; vi. 54, 3<sup>2</sup>. 4. 9; vii. 61, 5<sup>2</sup>; 63, 3; 86, 6; 108, 8; viii. 48, 10; x. 14, 2; 15, 18<sup>2</sup>; 84, 2-5. 12; 129, 14. 2. 7<sup>2</sup>; 168, 8. 4 [180].
- nākt-am, acc. adv. by night, vii. 71, 1. 2; x. 34, 10 [stem nākt, cp. Lat. nox = noct-s].
- nā-kastra, n. star; day-star, vii. 86, 1 [nāk night + kṣatrā dominion = ruling over night].
- nad-ī, f. stream, ii. 85, 3 [nad rear].
- nā-pāt, m. son, ii. 85, 1. 2. 3. 7. 10. 13; grandson, x. 15, 3 [Lat. nepōt- 'nephew'].
- nāptr, m. (weak stem of nāpāt) son: gen. nāptū, ii. 85, 11; dat. nāptre, ii. 85, 14 [nā-pitṛ having no father = 'nephew', 'grandson'].
- nābh-as, n. sky, v. 83, 3 [Gk. νέφος, OSl. neb].
- nam bend, I. nāma; Ā: ii. 12, 18; iv. 50, 8; before (dat.), x. 34, 8; int. nā-namiti bend low, v. 83, 5.
- prāti- bend towards: pf. nānāma, ii. 38, 12.
- nām-as, n. homage, i. 1, 7; ii. 83, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam bend].
- namas-yā, den. adore, ii. 83, 8 [nāmas homage].
- namas-yā, a. adorable, iii. 59, 4.
- nār-ya, a. manly, i. 85, 9.
- nāv-a, a. new, iv. 51, 4; vii. 61, 6; x. 185, 3 [Gk. νέος, Lat. novus, OSl. nou, Eng. new].
- Nāva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].
- nāv-yas, cpv. a. renewed, v. 11, 1 [Lat. nov-ior].
1. nās be lost, IV. P. nāsyā; ao. nesat, vi. 54, 7.
2. nās reach, I. nāsa.
- vī- reach, ii. 85, 6.
- nās, f. night, vii. 71, 1.
- nās-té, pp. lost, vi. 54, 10 [nās be lost].
- nas, prs. prn., A. us, i. 1, 9; 85, 11<sup>2</sup>; ii. 83, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7<sup>2</sup>; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 16c; x. 14, 14; 15, 1. 6; 34,

14; *to us*, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 83, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6<sup>2</sup>; viii. 86, 8; 108, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. *of us*, ii. 83, 4, 18; v. 11, 4; 88, 6; vi. 54, 5; 86, 5; viii. 48, 4<sup>2</sup>, 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

**nah bind.** IV. náhāya.

**sám-** *knit together*: irr. pf. 2. pl. anáhā, viii. 48, 5.

**ná-** = *na not*, x. 84, 8.

**náka**, n. *firmament*, i. 85, 7; vii. 86, 1; x. 90, 16.

**nálf**, f. *flute*, x. 185, 7.

**náth-itá**, pp. *distressed*, x. 84, 8 [náth seek aid].

**nádyá**, m. *son of streams*, ii. 85, 1.

**nádh-amána**, pr. pt. Á. *seeking aid, suppliant*, ii. 12, 6; 83, 6.

**náñá**, adv. *separately*, ii. 12, 8.

**nábhí**, f. *navel*, x. 90, 14.

**ná-man**, n. *name*, ii. 83, 8; 85, 11; vii. 108, 6 [Gk. óvoya, Lat. nōmen, Go. namð, Eng. name].

**nárti**, f. *woman*, ii. 83, 5 [from nár man].

**násatya**, m. du. epithet of the Asýins, vii. 71, 4 [ná + ásatyá not untrue].

**ni-kft-van**, a. *deceitful*, x. 84, 7 [ní down + kr do].

**ni-cítá**, pp. *known*, ii. 12, 18 [ní + ci note].

**nipyá**, n. *secret*, vii. 61, 5.

**ni-todín**, a. *piercing*, x. 84, 7.

**ni-drá**, f. *sleep*, viii. 48, 14 [ní + drá sleep; ep. Gk. ðap-θávw, Lat. dor-mio].

**ni-dhi**, m. *treasure*, viii. 29, 6; *deposit*, x. 15, 5 [ní down + dhi = dhá pu].

**ni-dhruvi**, a. *persevering*, viii. 29, 8 [ní + dhruví firm].

**ni-páda**, m. *valley*, v. 83, 7 [nf down + páda, m. foot].

**nir-áyana**, n. *exit*, x. 185, 6 [nís out + áy-ana going : i go].

**ni-vát**, f. *depth*, x. 127, 2 [ní down].

**ni-véšani**, a. *causing to rest*, 1. 35, 1 [from es. of ni + vié cause to turn in].

**ni-satta**, pp. with a, *having sat down in (ie)*, x. 15, 2 [ní + sad sit down].

**ni-sád-yá**, gd. *having sat down*, ii. 85, 10; x. 15, 6; with á, x. 14, 5.

**ni-síñe-ánt**, pr. pt. *pouring down*, v. 88, 6 [sic sprinkle].

**níshá**, m. *necklace*, ii. 83, 10.

**nísh-krtá**, n. *appointed place*, x. 34, 5 [pp. arranged : nís out + kr make].

**ni lead**, I. náya; 2. pl. ipv., x. 34, 4. *sám-* *conjoin with* (inst.), vi. 54, 1.

**nic-á**, adv. *down*, x. 84, 9 [inst. of nyáh downward].

**nú**, adv. *now*, i. 154, 1; ii. 83, 7; iv. 51, 9; x. 84, 14<sup>2</sup>; 168, 1; = inter. pcl. *pray?* vii. 86, 2 [Gk. wó, OL. nu, OG. nu].

**núd push**, VI. nudá; pf. 3. pl. Á. nudre, i. 85, 10, 11.

**prá- push away**: pf. vii. 86, 1.

**nú**, adv. = ná now, vii. 63, 6 [OG. nū].

**nú-tana**, a. *present*, i. 1, 2 [nú now].

**nú-nám**, adv. *now*, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nú now].

**nf**, m. *man*, pl. N. nára, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ἄντρος, dv̄d̄p̄s].

**nr-cákṣas**, a. (Bv.) *observer of men*, viii. 48, 9, 15; x. 14, 11 [nr man + cákṣas look].

**nr-páti**, m. *lord of men*, vii. 71, 4.

**nr-mánu**, a. *manliness, valour*, ii. 12, 1 [ep. nr-mánu manly].

**ne-íf**, m. *guide*, ii. 12, 7 [ni lead].

**nó** = ná + u also not, vi. 51, 3.

**náu**, f. *ship*, x. 185, 4 [tik. naú-s, Lat. náu-i-s].

**ny-háč**, a. *downward*, v. 83, 7 [ní down + aho -ward].

**ny-úpta**, pp. *thrown down*, x. 31, 5, 9 [ní + vap strew].

**Paks-in**, a. *winged*, x. 127, 5 [paksá, m. wing].

**páco-ant**, pr. pt. *cooking*, ii. 12, 14, 15 [pac cook, Lat. coquo for pequo, OSI. 3. a. pætötü].

**pálica**, nm. *fire*, iii. 59, 8 [Av. panca, Gk. πέρτη, Lat. quinque].

**pán-i**, m. *guard*, iv. 51, 8 [pan bar-gain].

**pat fly**, I. páta, x. 14, 16; es. patáya fall, v. 83, 4 [Gk. πέτ-ε-ται flies, Lat. pet-o].

**pát-i**, m. *lord*, pl. N. pátyas, iv. 50, 6; 51, 10; viii. 48, 18 [Gk. πάσι-s].

**páth**, m. *path*, viii. 20, 6; x. 14, 10 [ep. Gk. πάτο-s].

**path-i**, m. *path*, i. 85, 11; x. 14, 7; 168, 3.

**pathi-kft**, m. *path-maker*, x. 14, 15 [kr-t making : kr + determinative t].

- pathi-ráksi, a. (Tp.) *watching the path*, x. 14, 11.
- path-yā, f. *path*, x. 14, 2.
- padfull, IV. Á. pádyā; pp. papāda, x. 34, 11.
- áva-fall down, vi. 54, 3.
- pád, foot, du. ab. padbhyám, x. 90, 12. 14 [Gk. πόδ-, Lat. ped-, Eng. foot].
- pad-á, n. *step*, i. 154, 8. 4. 5, 6; ii. 85, 14 [pad walk; Gk. πέδον 'ground'].
- pad-vánt, a. *having feet*, x. 127, 5.
- pan-áyya, gdv. *praiseworthy*, i. 160, 5 [pan admire].
- pánthi, m. *path*, i. 85, 11; vii. 71, 1; x. 14, 1 [ep. Gk. πάντρα-].
- pánnya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pánnya, gdv. *praiseworthy* : pan admire].
- parapth-ána, pf. pt. Á. *spreading oneself*, iv. 51, 8 [parat spread].
- páy-as, n. *milk, moisture*, i. 160, 8 [pi swell].
- pára-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr pass].
- para-má, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5, 6; ii. 85, 14; iv. 50, 4.
- par-ás, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1, 2.
- parás-tád, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.
- para-yánt, pr. pt. *departing*, x. 34, 5 [pára away, Gk. πέπι beyond, + i go].
- para-vát, f. *distance*, i. 85, 3; iv. 50, 8.
- pári, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. pairi, Gk. πέρι].
- pari-dhi, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári round + dhi reduced form of dhú put].
- pari-bhú, a. *being around, encompassing* (acc.), i. 1, 4 [bhú be].
- parivatsar-ína, a. *yearly*, vii. 10, 8 [pári + vatsará, m. *complete year*].
- pári-skrtá, pp. *adorned*, x. 135, 7 [pári round + skr = kr make = put].
- pareyi-váms, red. pf. pt. *having passed away*, x. 14, 1 [pára away + iy-i-váms: from i go].
- Parjanya, m. a god of rain, v. 83, 1-5, 9.
- Parjanya-jinwita, pp. *quickened by Parjanya*, vii. 108, 1 [jinw sec. root = jinu from ji quicken].
- parý-á-vívr̥tsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛ̥t turn].
- párva-ta, m. i. 85, 10; ii. 12, 2. 11, 13 [joined; Lesbian Gk. πέππαρα 'limits'].
- pár-van, n. *join, section*, vii. 108, 5; viii. 48, 5 [cp. Gk. περφαν in περάνω 'finish' for περφανω].
- pav-i, m. *selfy*, vi. 54, 3.
- pavitra-vant, a. *purifying*, i. 160, 8 [pavitra, n. *means of purification*; root pū purify].
- pas = spa see, i. 85, 2; x. 14, 7 [Av. spas, Lat. spec-is].
- pas-ú, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. fahs].
- pasu-íp, a. *cattle-stealing*, vii. 86, 5 [trp be pleased with].
- pásch-tád, adv. *behind*, viii. 48, 15 [páschā inst. adv. Av. pasca 'behind'].
- páschád, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 135, 6.
1. pá-drink, I. piba, iv. 50, 10; root no. ápáma, viii. 48, 3 [ep. Lat. bibo 'drink'].
- sám- drink together, x. 135, 1.
2. pá-protect, II. páti, from (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
- páth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to páth, m. *path*].
- pád-á, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3, 4 [sec. stem formed from acc. pád-am of pád-foot].
- pápáyá, inst. f. adv. *evilly*, x. 135, 2 [pápá, a. bad].
- pári-á, m. *farther shore*, ii. 33, 3 [pr pass = crossing; Gk. πέριος 'passage'].
- pártihiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. from prthihiv earth].
- páv-aká, a. *purifying*, iv. 51, 2; vii. 49, 2, 8 [pū purify].
- pi scell, I. páyate; pf. pipáya, ii. 35, 7; viii. 29, 6.
- pi-tú, m. *drink*, x. 15, 3 [pá drink].
- pi-tíf, m. *father*, i. 1, 9; 160, 2<sup>2</sup>, 8; ii. 32, 1. 12, 18; iv. 50, 6; v. 83, 6; vii. 108, 3; viii. 48, 4; x. 14, 5, 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12, 13; x. 14, 2. 4. 7. 8. 9; 15, 1-18 [Gk. πάτηρ, Lat. pater, Go. fadar].
- pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [piif father].
- pínv yield abundance, I. pínva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu from pi scell].
- prá- pour forth, v. 83, 6

- piś adorn, VI. pimśā: pf. pipifür, vii. 103, 6; Ā. pipiē, ii. 33, 9.
- pi-tā, pp. drunk, viii. 48, 4. 5. 10. 12.
- piyūṣa, m. n. milk, ii. 35, 5 [pi swell].
- putrā, m. son, i. 160, 8; v. 11, 6; vii. 103, 8; x. 15, 7; 34, 10.
- pūnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; back, x. 14, 12.
- punar-hán, a. striking back, x. 34, 7.
- punānā, pr. pt. puriyāng, vii. 49, 1 [pū purify].
- púr, f. citadel, ii. 35, 6 [pr full].
- púram-dhi, f. reward, iv. 50, 11 [a. dhi bestowing(reduced form of dhā)abundance, púr-am acc.].
- purás-tād, adv. in the east, iv. 51, 1. 2, 8; foreward, v. 88, 8; before, viii. 48, 15; in front, x. 135, 6.
- purā, adv. formerly, iv. 51, 7.
- purā-nā, a., f. f. ancient, iv. 51, 6; m. pl. ancients, x. 135, 1. 2 [purā formerly].
- puru-táma, a. spv. most frequent, iv. 51, 1 [purú, Gk. πολύς].
- puru-trā, adv. in many places, x. 127, 1; in many ways, vii. 108, 6.
- puru-rúpa, a. (Bv.) having many forms, ii. 33, 9.
- Púru-ṣa, m. the primal Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
- purusá-tā, f. human frailty, x. 15, 6.
- puró-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purás + hita, pp. of dhā put].
- puro-hiti, f. priestly service, vii. 61, 7.
- pus-tā, n. (pl.) earnings, ii. 12, 4 [pp. of pus thrive].
- pus-tí, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
- pū purify, IX. punāti, i. 160, 8.
- pūr-ná, pp. full, i. 154, 4; vii. 103, 7 [pū full: ep. Gk. πολλοί 'many', Eng. full].
- púrusa, m. metrical for púruṣa, x. 90, 3. 5.
- púr-va, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
- púrvā-jā, a. born of old, x. 14, 15 [jā be born].
- púrvā-bhāj, a. receiving the preference, iv. 50, 7 [bhaj share].
- púrvā-sū, a. bringing forth first, ii. 35, 5.
- púrvāhān-ā, m. morning, x. 34, 11 [púrvā early + ahna = ahna day].
- púrv-yā, a. ancient, i. 85, 11; x. 14, 7.
- Pús-én, m. a solar deity, vi. 54, 1-6. 8-10 prosperer [pus thrive].
- pr take across, III. P. piparti; ipv. pi-prtám, vii. 61, 7; II. P. pársai = ipv., ii. 33, 8.
- pro mix, VII. prnákti.
- sám-, Ā. prnákté, mingle, vii. 103, 4.
- prchá-mána, pr. pt. Ā. asking oneself, x. 34, 6 [prach ask].
- pft-anā, f. battle, i. 85, 8.
- prthiv-ī, f. earth, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 88, 4. 5. 9; vii. 61, 8; x. 168, 1 [the broad one = prthvī, f. of prthu from prath spread].
- prf-ni, a. speckled, i. 160, 8; vii. 103, 4. 6. 10.
- Práni-mátr, a. (Bv.) having Práni as a mother, i. 85, 2.
- pésat-i, (pr. pt.) f. spotted mare, i. 85, 4. 5.
- prsd-ñiyā, n. clotted butter, x. 90, 8.
- pés-ant, (pr. pt.) a. variegated, iv. 50, 2.
- pū full, IX. prnáti, ii. 35, 3.
- ā - fill up, v. 11, 5; vii. 61, 2.
- pépi-á-at, pr. pt. int. thickly painting, x. 127, 7 [píe paint].
- pós-a, m. prosperity, i. 1, 3 [pus thrive].
- pra-ketá, m. beacon, x. 129, 2 [prá + eit appear].
- prach ask, VI. prchá, ii. 12, 5; vii. 86, 3 [sec. root: pras + cha; cp. Lat. posco = porc-sco and prec-or, O(G. forsc-én)].
- pra-já, f. offspring, ii. 88, 1; pl. progeny, ii. 85, 8; - men, v. 83, 10 [cp. Lat. pro-gen-ies].
- prajā-vant, a. accompanied by offspring, iv. 51, 10.
- prati-kámám, adv. at pleasure, x. 15, 8 [káma desire].
- prátijan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-janā, m. adversary].
- prati-dívan, m. adversary at play, x. 34, 6 [div play].
- prati-dosám, adv. towards evenlode, i. 35, 10 [dosá evening].
- prati-búdhyamána, pr. pt. awaking towards (acc.), iv. 51, 10.
- prati-mána, n. match, ii. 12, 9 [counter-measure: mā measure].
- prá-tir-am, acc. inf. to prolong, viii. 48, 10 [tr cross].
- pra-tñá, a. ancient, iv. 50, 1 [prá before].

prath spread out, I. Ā. prátha : ppf. pa-práthat, vii. 86, 1.  
 pra-thamá, ord. first, i. 35, 1<sup>4</sup>; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamá foremost; OP. *fra-tama*].  
 prathama-já, a. first-born, x. 163, 8 [já = jan].  
 prathamá-m, adv. first, iv. 50, 4.  
 pra-díś, f. control, ii. 12, 7 [dís point].  
 pra-bodháyant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].  
 prá-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].  
 prá-yati, f. impulse, x. 129, 5 [yam extend].  
 práyas-vant, n. offering oblations, iii. 59, 2 [práy-as enjoyment from pri please].  
 pra-yotí, m. warden off, vii. 86, 6 [yu separate].  
 pra-vát, f. slope, downward path, i. 85, 3; height, x. 14, 1 [prá forward].  
 praváte-já, a. born in a windy place, x. 34, 1 [pra-vátá + já = jan].  
 pra-vásá, m. traveller, viii. 29, 8 [prá + vas dwell away from home].  
 pra-viṣṭa, pp. having entered, vii. 49, 4 [viṣ enter].  
 pra-sárga, m. discharge, vii. 103, 4 [sṛj emit].  
 pra-savítī, m. rouser, vii. 68, 2 [sú stimulate].  
 prá-siti, f. toils, x. 34, 15 [si bind].  
 prá-súta, pp. aroused, vii. 63, 4 [sú impel].  
 pra-stará, m. strewn grass, x. 14, 4 [str strewn].  
 práfill [extended form, prá-í, of p̄f fil].  
 A. pervade, s. ao. áprás, x. 127, 2.  
 práśc, a., f. prá-í, forward, x. 34, 12; facing, x. 135, 3 [prá + aśc].  
 prápā, m. breath, x. 90, 18 [prá + an breathe].  
 prá-vfá, f. rainy season, vii. 103, 3, 9 [vṛṣ rain].  
 právr̄s-í, a., f. í, belonging to the rains, vii. 103, 7.  
 prá-vep-í, a. dangling, x. 34, 1 [prá + vip tremble].  
 priy-í, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].  
 Phaligá, cave, iv. 50, 5.  
 Bad-dhá, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnáti: ipf. ábadhn-  
 nan, x. 90, 15.  
 bándh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].  
 babhrú, a. (ruddy) brown, ii. 33, 5, 8, 9, 15; vii. 103, 10; viii. 29, 1; x. 84, 5, 11, 14.  
 barh-ána magic power, x. 34, 7 [brh make big].  
 barhi-sád, a. (Tp.) sitting on the sacrificial grass, x. 15, 3, 4 [for barhih-sád : sad sit].  
 barhih-yá, a. placed on the sacrificial grass, x. 15, 5 [barhís].  
 barh-is, n. sacrificial grass, i. 85, 6, 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.  
 bah-ú, a. many, ii. 35, 12; x. 14, 1; 84, 18.  
 bádh drive away, I. Ā. bádhate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.  
 ápa- drive away, i. 85, 3, 9; 85, 3.  
 bádh-ú, m. arm, i. 85, 6; du. x. 90, 11, 12 [Av. bádu, Gk. πάχυς, OG. bug].  
 bfþby-at, pr. pt. fearing, x. 34, 10 [bhi fear].  
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].  
 bfl-ma, n. shavings, ii. 35, 12.  
 budh-ána, ao. pt. Á. taking, iv. 51, 8.  
 budh-ná, m. n. bottom, x. 135, 6 [Lat. fundus].  
 brh-áti, (pr. pt.) adv. aloud, ii. 33, 15; 85, 15.  
 brh-ánt, a. lofty, i. 85, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].  
 Bṛhás-páti, m. Lord of prayer, name of a god, iv. 50, 1, 2, 3, 4, 5, 6, 7, 10, 11; x. 14, 3 [bfþ-at prob. gen. = bṛhás; cp. bráhmaṇas páti].  
 bodhi, 2. s. ipv. ao. of bhú be, ii. 33, 15 [for bhú-dhi].  
 bráh-man, n. prayer, ii. 12, 14; vii. 61, 2, 6; 71, 6; 103, 8 [brh scell].  
 brah-mán, m. priest, iv. 50, 8, 9; Bráhmin, ii. 12, 6 [brh scell].  
 bráhmaṇá, m. Brahmin, vii. 103, 1, 7, 8; 90, 12.  
 bruv-ánt, pr. pt. calling (acc.), viii. 48, 1 [brú speak].  
 bruv-áñd, pr. pt. speaking, iii. 59, 1 [brú speak].  
 brú speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1, 2; fall, op. x. 185, 5.

ādhi- speak for (acc.), i. 85, 11; x. 15, 5.  
tūpa-, Ā. implore, iv. 51, 11.

Bhaks-ā, m. draught, x. 34, 1 [bhaks-*s*, sec. root consume from bhaj partake of].  
bhaj partake of (gen.), x. 15, 8; s. ao., viii. 48, 1. 7.  
bhad-rá, a. auspicious, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand be praised].

Bhar-atá, m. pl. name of a tribe, v. 11, 1.  
bhár-ant, pr. pt. bearing, i. 1, 7 [bhr**bear**].  
bháv-ya, a. that will be, future, x. 90, 2 [gdv. of bhū be].

bhá shine, II. P. bháti.  
éva- shine down, i. 154, 6.  
ví- shine forth, ii. 85, 7. 8; v. 11, 1.  
bhid split, VII. bhinátti [Lat. *fnd-o*].  
ví split open, i. 85, 10.

bhisák-tama, m. spv. best healer, ii. 88, 4 [bhisáj healing].

bhisój, m. physician, ii. 88, 4.  
bhi fear, I. Ā. bháyate, i. 85, 8; ii. 12, 18; pf. bibháya, v. 83, 2; s. ao. ábhaisur, viii. 48, 11.

bhi-má, a. terrible, i. 154, 2; ii. 88, 11 [bhi fear].

bhur quiver, int. járbhuríti, v. 88, 5.

bhúv-ana, n. creature, i. 85, 2. 5, 6; 85, 8; 154, 2. 4; 160, 2. 8; ii. 85, 2. 8; vii. 61, 1; world, ii. 88, 9; v. 83, 2.

4; iv. 51, 5; x. 168, 2. 4 [bhū be].

bhú become, be, I. bhává, i. 1, 9; v. 88, 7. 8; ipv. x. 127, 6; pr. ab., viii. 48, 2; ipf. ábhavat, v. 11, 8. 4; x. 168, 5. 6; come into being, x. 90, 4; pf. ba-bhúva, ii. 12, 9; vii. 108, 7; x. 84, 12; pf. op. babhúyat, iv. 51, 4; root ao., viii. 48, 8; ábhúvan, vii. 61, 5; root ao. sb. bhuváni, vii. 86, 2; ipv. bhútu, iv. 50, 11 [ep. Gk. φύω, Lat. *fui-i-f*].

abhi- be superior to (acc.), iii. 59, 7.  
á- arise, pf., x. 129, 6. 7; 168, 8.

ávis- appear, vii. 108, 8.  
sám- do good to (dat.), viii. 48, 4.

bhú-tá, pp. been, x. 90, 2; n. being, x. 90, 3.

bhú-man, n. earth, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [ep. Gk. φύ-μα 'growth'].

bhú-ri, a. great, ii. 88, 9; much, ii. 88, 12; adv. greatly, i. 154, 6.

bhúri-áṅga, a. (Bv.) many-horned, i. 154, 6.

bhúr-ni, a. angry, vii. 86, 7.  
bhús strike, I. P. bhúsati [extended form of bhū be].

pári- surpass, ii. 12, 1.  
bhr bear, III. bibharti, ii. 83. 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φέρω, Lat. ferō, Arm. berem, OL. berim, Go. baira].

ví-, I. bhara, carry hither and thither, v. 11, 4.

Bhfg-u, m. pl. a family of ancient priests, x. 14, 6.

bhesaj-ā, a. healing, ii. 88, 7; n. medicine, remedy, ii. 88, 2. 4. 12. 18 [bhiséj healing].

bhog-a, m. use, x. 84, 3 [bhuj enjoy].

bhcj-ā, m. liberal man, iv. 51, 8.

bhój-anna, n. food, v. 88, 10 [bhuj enjoy].

bhyas- = bhi fear, I. Ā. bhyásate, ii. 12, 1.

bhráj shine, I. Ā. bhrájate.  
ví- shine forth, i. 85, 4.

bhrája-mána, pr. pt. Ā. shining, vii. 63, 4.

bhrá-tr, m. brother, x. 84, 4 [Gk. φράτρων, Lat. fráter, OL. bráthir, Go. bróthar, OSl. bratru].

Mah, mámh be great, mámphate and máhe (8. s.).

sám- consecrate, vii. 61, 6.

maghá-vant, m. liberal patron, ii. 88, 14; 85, 15 [magh-ā bounty: mah be great].

maghóni, a. f. bounteous, iv. 51, 3 [f. of maghávan].

manḍúka, m. frog, vii. 108, 1. 2. 4. 7. 10.

math-itá, pp. kindled by friction, viii. 48, 6.

math-yá-mána, pr. pt. ps. being rubbed, v. 11, 6.

mád rejoice, I. máda, in (ic), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 8. 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, viii. 49, 4; cs. mádaya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 84, 1 [Gk. παίδω, Lat. madae 'drip'].

mád-a, m. intoxication, i. 85, 10; viii. 48, 6.

mada-cyút, a. reeling with intoxication, i.

85, 7 [cyyu more].

- mád-ant, pr. pt. *rejoicing*, iv. 50, 2; *delighting in (inst.)*, iii. 59, 3.
- mádh-*u*, n. *honey, mead*, i. 154, 4. 5; iv. 50, 8; viii. 48, 1; x. 34, 7; a. *sweet*, i. 80, 6 [Gk. μέλος, Lith. medū-s, OSL. medū, Eng. *mead*].
- mádhū-mat-tama, spv. a. *most honeyed*, v. 11, 5; x. 14, 15.
- mádhū-s'cút, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 3 [*scent drip*].
- mádhya, a. *middle*, vii. 49, 1. 3; x. 15, 14 [Lat. *medius*-s].
- mádhya-má, spv. a. *middlemost*, x. 15, 1. man think, VIII. Á. *manute*, viii. 29, 10; IV. Á. *máyate*, viii. 43, 6; x. 34, 18.
- mán-as, n. *mind*, x. 90, 18; 129, 4; 185, 8 [Av. *manō*, Gk. μένος].
- mánas-vant, a. *wise*, ii. 12, 1.
- man-á, f. *jealousy*, ii. 88, 5 [man *think*].
- man-ísh, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4: *prayer*, v. 11, 5; *hymn of praise*, v. 83, 10 [man *think*].
- Mán-u, m. *an ancient sage*, ii. 88, 18.
- mano-jú, a.  *swift as thought*, i. 85, 4 [*mánas mind + jú to speed*].
- mán-tra, m. *hymn*, ii. 35, 2; *spell*, x. 14, 4.
- mand *exhilarate*, I. mánanda: is ao. Á. ámándisátám, vii. 108, 4.
- úd- *gladden*, pf. mamanda, ii. 88, 6 [= *mad rejoice*].
- mand-as-áñd, ao. pt. *rejoicing*, iv. 50, 10 [*mand = mad rejoice*].
- mand-rá, a. *gladdening*, v. 11, 3 [*mand exhilarate*].
- mandrá-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.
- mán-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 8; vii. 61, 2 [man *think*].
- man-yú, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8. 14 [*man think*].
- mayo-bhú, a. *benign*, ii. 88, 13 [*máy-as gladness + bhú being for = conducing to*].
- Mar-út, m. pl. *the storm gods*, i. 85, 1. 4-6. 8. 10. 12; ii. 88, 1. 18; v. 88, 6.
- marút-vant, a. *accompanied by the Maruts*, ii. 88, 6.
- márd-i-íf, m. *one who pities*, x. 34, 3 [*márd be gracious*].
- mára-ta, m. *mortal*, iii. 59, 2 [Gk. μόρος, Spō-ró-s 'mortal', Lat. *morta* 'goddess of death'].
- márt-ya, a. *mortal*; m. *mortal man*, i. 85, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3. 12; x. 15, 7.
- mármrijá-mána, pr. pt. int. *making bright*, ii. 85, 4 [*mármj wife*].
- máh, a. *great*, ii. 88, 8; G. *mahás*, iv. 50, 4; f. -f, v. 11, 5 [Av. *maz* 'great'; from *mah be great*].
- máh-án, m. *greatness*, ii. 12, 1; 85, 2 [*mah be great*].
- máh-ánt, a. *great*, iii. 59, 5; v. 11, 6; 88, 8; vii. 68, 2; x. 34, 12 [pr. pt. of *mah be great*].
- máhá-vadha, a. (Bv.) *having a mighty weapon*, v. 88, 2.
- máh-i, a. *great*, i. 160, 5; ii. 12, 10; v. 88, 5; viii. 29, 10 [*mah be great*].
- máhi-tvá, n. *greatness*, vii. 61, 4.
- máhi-tváns, n. *greatness*, i. 85, 7.
- máh-in, a., f. -í, *great*, i. 160, 2. 5.
- máh-i-máñ, m. *greatness*, i. 85, 2; ii. 85, 9; iii. 59, 7; vii. 86, 1; x. 90, 3. 16; 168, 1; *power*, x. 129, 3; pl. *powers*, x. 129, 5.
- máh-i, a. f. *great*, ii. 88, 8. 14; x. 14, 1 [*mah be great*].
- má-hyam, prs. prn. D. to ms. x. 84, 1. 2 [cp. Lat. *mihī*].
- má *measure*, III. Á. mímité.
- vi- *measure out*: pf. vi-mamé, i. 154, 1. 3; 160, 4; ii. 12, 2.
- má, enc. prs. prn. A. me, ii. 83, 6. 7; viii. 48, 5<sup>2</sup>. 6. 10; x. 34, 1. 2; 127, 7 [Lat. *má*, Eng. *me*].
- má, proh. pcl. *not*, ii. 88, 1. 4<sup>2</sup>. 5; viii. 48, 8. 14<sup>2</sup>; x. 15, 6; 34, 13. 14 [Gk. μή 'not'].
- má-kis, proh. prn. pcl. *not any one*, vi. 54, 7 [Gk. μή-τις 'no one'].
- má-kim, proh. prn. pcl. *no one*, vi. 54, 7<sup>2</sup>.
- Máti, m. *a divine being*, x. 14, 3.
- má-tíf, f. *mother*, i. 160, 2; v. 11, 3; x. 34, 4. 10 [Gk. μήτηρ, Lat. *máter*, OI. *máthir*, Eng. *mother*].
- mádhví, m. du. *lovers of honey*, vii. 71, 2 [*mádhū honey*].
- mánuṣa, a. *human*; m. *man*, vii. 63, 1 [*mánuṣ man*].
- mám, prs. prn. A. me, vii. 49, 1-4.
- má-yá, f. *mysterious power*, i. 160, 3 [*má make*].
- má-yú, a. *longing*, vii. 108, 2 [*má bellow*].
- má-sa, m. *month*, vii. 61, 4 [*máss moon*].

- mi-té, pp. *set up*, iv. 51, 2 [mi set up].  
 mitá-jñu, a. (Bv.) *firm-kneed*, iii. 59, 8.  
 Mi-trá, m. a sun god, iii. 59, 1-9; vii. 61, 4; 68, 1, 6; n. *friendship*, x. 34, 14.  
**Mitrá-Váruná**, du. cd. *Mitra and Varuna*, i. 85, 1; vii. 61, 2, 3, 6, 7; 68, 5.  
 mi damage, IX. mináti [cp. Gk. μινάω, Lat. mi-nu-o].  
 á-diminish, ii. 12, 5.  
 prá-infringe, vii. 68, 8; 108, 9; viii. 48, 9.  
 miñh-váms, a. *bounteous*, ii. 83, 14; vii. 86, 7 [unred. pf. pt., probably from miñh rain].  
 mukha, n. *mouth*, x. 90, 11-13.  
 muc release, VI. muñcā: ppf. ámumuk-tam, vii. 71, 5.  
 mud be merry, I. Á. móda.  
 práti-exult, v. 88, 9.  
 inrg-á, m. *beast*, i. 154, 2; ii. 88, 11.  
 mrj-wipe, II. márjmi.  
 sám-rub bright, ii. 85, 12.  
 mrd be gracious, VI. mrlé, ii. 83, 11, 14; viii. 48, 9; x. 84, 14; cs. mrláya, id., viii. 48, 8.  
 nrLAY-áku, a. *merciful*, ii. 83, 7 [mrd be gracious].  
 mrl-íka, n. *mercy*, vii. 86, 2; viii. 48, 12 [mrd be gracious].  
 mr-tyú, m. *death*, x. 129, 2 [mr die].  
 mré touch, VI. mréś.  
 pári-embrace, x. 84, 4.  
 mra be heedless, IV. mfṣya.  
 tpi-forget, vi. 54, 4.  
 me, enc. pra. prn. D. to me, vii. 68, 8; 86, 3, 4; x. 84, 18; G. of me, ii. 85, 1; vii. 86, 2; viii. 29, 2 [Gk. μοι].  
 maujavatá, a. *coming from Maujavan*, x. 84, 1.
- Yá, rel. prn. who, which, that: N. yá, i. 85, 6; 154, 1<sup>2</sup>, 8, 4; 160, 4; ii. 12, 1-7, 9-15; 83, 5, 7; iii. 59, 2, 7; iv. 50, 1, 7, 9; vi. 54, 1, 2, 4; vii. 61, 1; 68, 1, 8; viii. 71, 4; 86, 1; viii. 48, 10<sup>1</sup>, 12; x. 14, 5; 84, 12; 129, 7; f. yá, iv. 50, 3; n. yád, i. 1, 6; ii. 85, 15; vii. 61, 2; 68, 2; 108, 5, 7; x. 15, 6; 90, 2<sup>2</sup>, 12; 129, 1, 8, 4; 185, 7; with kím ca whatever, v. 88, 9; A. yám, i. 1, 4; ii. 12, 5, 7, 9; 85, 11; viii. 48, 1; x. 185, 3, 4; I. yána, i. 160, 5; ii. 12, 4; iv. 51, 4; f. yáya, iv. 51, 6; Ab. yásmad, ii. 12, 9; G. yásya, i. 154, 2; ii. 12, 1. 74, 14<sup>3</sup>; 85, 7; v. 88, 4<sup>3</sup>; vii. 61, 2; x. 84, 4; f. yásyás, x. 127, 4; L. yásmán, iv. 50, 8; x. 135, 1; du. yáu, x. 14, 11; pl. N. yé, i. 35, 11; 85, 1, 4; iv. 50, 2; x. 14, 8, 10; 15, 1-4, 8-10, 13<sup>2</sup>, 14<sup>2</sup>; 90, 7, 8; with ké whatever, x. 90, 10; f. yás, vii. 49, 1, 2, 3; n. yáni, ii. 83, 18; yá, i. 85, 12; ii. 83, 18<sup>3</sup>; iv. 50, 9; vii. 86, 5; A. m. yán, x. 14, 8; 15, 18<sup>2</sup>; G. f. yásam, vii. 49, 8; L. f. yásu, iv. 51, 7; vii. 49, 4<sup>4</sup>; 61, 5.  
 yaks-á, n. *mystery*, vii. 61, 5.  
 yaj sacrifice, I. yája; ipf. áyajanta, x. 90, 7, 16.  
 yaj-áta, a. *adorable*, i. 85, 3, 4; ii. 88, 10 [Av. yazata; from yaj worship].  
 yaj-átha, m. *sacrifice*, v. 11, 2 [yaj worship].  
 yája-mána, m. *sacrificee*, vi. 54, 6 [pr. pt. Á. of yaj worship].  
 yáj-us, n. *sacrificial formula*, x. 90, 9 [yaj worship].  
 yaj-áś, m. *worship, sacrifice*, i. 1, 1, 4; ii. 85, 12; iv. 50, 6, 10; v. 11, 2, 4; vii. 61, 6, 7; x. 14, 5, 13; 15, 6, 13; 90, 7-9, 15.16<sup>2</sup> [Av. yasna, Gk. ἅγνος].  
 yajñá-ketu, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.  
 yajdá-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.  
 yajñi-íya, a. *worthy of worship, holy*, iii. 59, 4; adorable, x. 14, 5, 6 [yajñá worship].  
 yat array oneself, I. yáta: pf. i. 85, 8; cs. yáttaya *marshal, stir*, iii. 59, 1; clear off, x. 127, 7.  
 yá-tas, adv. whence, x. 129, 6, 7 [prn. root yá].  
 yá-ti, prn. how many, x. 15, 18 [prn. root yá].  
 yá-tra, rel. adv. where, i. 154, 5, 6; vii. 68, 5; viii. 29, 7; 48, 11; x. 14, 2, 7; 90, 16 [prn. root yá].  
 yá-thá, rel. adv. how, x. 185, 5, 6; so that, ii. 88, 15; unaccented = iva like, viii. 29, 6 [prn. root yá].  
 yathá-váśam, adv. according to (thy, his) will, x. 15, 14; 168, 4 [váśa, m. will].  
 yá-d, ej. when, i. 85, 3, 4, 5, 7, 9; iv. 51, 6; v. 88, 2-4, 9; vii. 108, 2-5; x. 84, 5; 90, 6, 11, 15; in order that, vii. 71, 4; so that, vii. 86, 4; since, i. 160, 2; if, viii. 48, 9 [n. of rel. yá].

yád-i vā, ej. whether, x. 129, 7; or, or else, ibid. [yá-d-i t̄, rel. adv. + vā or].  
 yá-ánt, pr. pt. going, vii. 61, 3 [i go].  
 yam extend, bestow, I. yácha, iv. 51, 10; v. 88, 5; pf. A. yemira submit to (dat.), iii. 59, 8; s. no. bestow on (dat.), ii. 85, 15<sup>2</sup>.  
 6dhi- extend to (dat.), i. 85, 12.  
 6- guide to (lc.), root ao. inj. yamat, x. 14, 14.  
 ni-bestow, iv. 50, 10.  
 prā present a share of (gen.), x. 15, 7.  
 ví-extend to, i. 85, 12.  
 Yam-á, m. god of the dead, i. 85, 6; x. 14, 1-5. 7-16; 15, 8; 185, 1. 7.  
 ya-á-ás, a. glorious, i. 1, 8; iv. 51, 11; viii. 48, 5.  
 yahví, f. swift one, ii. 88, 9; 85, 14.  
 yágo, II. yáti, i. 85, 8; 10; vii. 49, 8; x. 168, 1.  
 á- come, i. 85, 2; x. 15, 9.  
 úpa á- come hither, vii. 71, 2.  
 á úpa come hither to, vii. 71, 4.  
 párí prá- proceed around, iv. 51, 5.  
 yátagyáj-jana, a. (gov. cd.) stirring men, iii. 59, 5 [yátagyant, pr. pt. cs. of yat array oneself + jána man].  
 yátu-dhána, m. sorcerer, i. 85, 10 [yátu, m. sorcery + dhána practising from dhá pu, do].  
 yá-ma, m. course, iv. 51, 4 [yágo].  
 yá-man, n. course, i. 85, 1; approach, x. 127, 4 [yágo].  
 yu separate, III. yuyóti, ii. 88, 1. 8; vii. 71, 1. 2; s. no. depart from (ab.), ii. 88, 9; cs. yaváya save from, viii. 48, 5; yáváya ward off, x. 127, 6<sup>2</sup>.  
 yuk-tá, pp. yoked, vii. 68, 2 [yuj yoke, Gk. ζευρό-s, Lat. iunctus, Lith. junktas].  
 yuktá-grávan, a. (Bv.) who has to work the stones, ii. 12, 6.  
 yuj yoke, VII. yunákti: pf. yuyujé, x. 84, 11; r. ao. áyugdhvam, i. 85, 4.  
 prá- yoke in front, i. 85, 5.  
 yúdhya-mána, pr. pt. A. fighting; m. fighter, ii. 12, 9 [yudh fight].  
 yúyudh-i, m. warrior, i. 85, 8 [from red. stem of yudh. fight].  
 yuva-tí, f. young maiden, ii. 85, 4. 11 [f. of yúván youth].  
 yuv-an, a. young, ii. 88, 11; m. youth, ii. 85, 4 [Lat. iuven-i-s].  
 yuv-ám, prs. prn. N. you two, vii. 71, 5;

dat. yuvábhýam to you two, vii. 61, 7 [ $= yú- + am$ ].  
 yuva-yú, a. addressed to you, vii. 71, 7.  
 yúy-ám, prs. prn. pl. N. you, iv. 51, 5; vii. 61, 7; 68, 6; 71, 6; 86, 8 [for yúy-ám, Av. yáy, yálem, Go. yád].  
 yóga, m. acquisition, vii. 86, 8 [yuj yoke].  
 yój-ana, n. league, i. 85, 8 [yoking from yuj yoke].  
 yó-ni, m. womb, ii. 85, 10; abode, iv. 50, 2; x. 84, 11; receptacle, viii. 20, 2 [holder from yu hold].  
 yós-a, f. woman, x. 168, 2.  
 yós, n. blessing, ii. 88, 13; x. 15, 4.  
 Ramh hasten, I. rámha; ca ramháya cause to speed, i. 85, 5.  
 rakṣ protect, I. ráksa, i. 85, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. ἀλίξ 'ward off'].  
 ráksa-mána, pr. pt. A. protecting, vii. 61, 8 [rakṣ protect].  
 rakṣ-ás, m. demon, i. 85, 10; v. 88, 2.  
 raks-i-tí, m. guardian, x. 14, 11 [rakṣ protect].  
 raghu-pátvan, a. (Tp.) flying swiftly, i. 85, 6 [raghú swift: Gk. ἡλιαχύ-s].  
 raghu-syád, a. swift-gliding, i. 85, 6 [raghú swift + syand run].  
 ráj-as, n. space, air, i. 85, 4. 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. ἐρέστος, Go. rigis-a].  
 rán-ya, a. glorious, i. 85, 10 [ran rejoice].  
 rátna, n. gift, treasure, i. 85, 8 [rá give].  
 ratna-dhá, a. (Tp.) bestowing treasure, i. 1, 1.  
 rá-tha, m. car, i. 85, 2. 4. 5; 85, 4. 5; ii. 12, 7. 8; v. 88, 3. 7; vii. 71, 2-4; viii. 48, 5; x. 185, 8-5; 168, 1 [r go].  
 ráth-ya, a. belonging to a car, i. 85, 6.  
 rad dig, I. ráda: pf. raráda, vii. 49, 1.  
 radh-rá, a. rich, ii. 12, 6 [rádh succeed].  
 randh make subject, IV. P. rádhyá: red. ao., ii. 88, 5.  
 ráp-as, n. bodily injury, ii. 88, 8, 7.  
 ram set at rest, IX. ramnáti: ipf. ii. 12, 2; I. A. rámá rejoices in (lc.), x. 84, 13.  
 ray-i, m. wealth, i. 1, 8; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 18; x. 15, 7. 11 [probably from ri = reduced form of rá give].  
 ráv-a, m. roar, iv. 50, 1. 4. 5 [ru cry].  
 rásmí, m. ray, i. 85, 7; cord, x. 129, 5.  
 rá give, II. ráti; 2. ind. rási = ipv., ii

- 33, 12; III. ipv. 2. pl. rāridhvam, v. 83, 6.
- rāj rule, over (gen.), I. P. rājati, i. 1, 8.  
rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 84, 8, 12; 168, 2 [rāj rule, Lat. reg-].
- rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
- rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
- rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.
- rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].
- rādho-déya, n. bestowal of wealth, iv. 51, 8 [déya, gdv. to be given from dā give].
- ri release, IX. rināpti, ii. 12, 8.
- ánu-flow along, i. 85, 8.
- ric leave, VII. P. rinākti, vii. 71, 1 [Gk. λείπω, Lat. linquo].
- áti-extend beyond: ps. ipf. árioyata, x. 90, 5.
- rīs, f. injury, ii. 85, 6.
- rīs be hurt, IV. rīsyati, vi. 54, 8; a. ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
- rih kiss, II. rédhi, ii. 83, 18.
- ruk-má, m. golden gem, vii. 63, 4 [rue shine].
- ruc shine, I. róca; es. rocaya cause to shine, viii. 29, 10.
- ruc-ána, rt. ao. pt. Á. beaming, iv. 51, 9.
- ruj burst, VI. P. rujá: pf. rurója, iv. 50, 5.
- ruj-ánt, pr. pt. shattering, x. 168, 1.
- Rud-ré, m. name of a god, i. 85, 1; ii. 83, 1-9, 11-18, 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
- rudh obstruct, VII. runāddhi, runddhá, x. 84, 8.
- ápa- drive away: rt. ao. arodham, x. 84, 8.
- rúś-ant, pr. pt. gleaming, iv. 51, 9.
- ruh grow, I. róhati, röhate.
- áti-grow beyond (acc.), x. 90, 2.
- á-rise up in (acc.), viii. 48, 11.
- rúpá, n. form, x. 168, 4; beauty, i. 160, 2.
- re-nú, m. dust, x. 168, 1 [perhaps from ri run = disperse].
- N-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].
- reto-dhá, m. impregnator, x. 129, 5 [re-tas seed + dhá placing].
- rebh-á, m. singer, vii. 63, 3 [ribh sing].
- revát, adv. bountifully, ii. 35, 4 [in. of revánt].
- re-vát-i, f. wealthy, iv. 51, 4 [f. of revánt].
- re-vánt, a. wealthy, viii. 48, 6 [re = rai wealth].
- ródas-í, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
- rái, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyás, viii. 48, 7 [bestowal from rā give; Lat. rē-s].
- Rauhíná, m. name of a demon, ii. 12, 12 [metronymic: son of Róhini].
- Lak-á, n. stake (at play), ii. 12, 4 [token, mark: lag attack].
- lok-á, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-á light; cp. Gk. λευκός 'white', Lat. lux, lde-is].
- Vag-nú, m. sound, vii. 103, 2 [vac speak].
- vac utter, III. P. vivakti; no. op., ii. 85, 2; speak, pa. ucyate, x. 90, 11; 135, 7 [Lat. voc-dre 'call'].
- ádhi-speak for (dat.), viii. 48, 14.
- prá-proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
- vác-as, n. speech, v. 11, 5 [vac speak; Gk. ἔρως].
- vacas-yá, f. eloquence, ii. 85, 1.
- váj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vazra 'club'].
- vájra-báhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 18; 83, 3.
- vájra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 18.
- vajr-in, m. bearer of the bolt, vii. 49, 1.
- vatas, m. calf, vii. 86, 5 [yearling from \*vatas, Gk. θέρος year, Lat. vetus in vetus-las 'age'].
- vatas-in, a. f. -i, accompanied by calves, vii. 103, 2.
- vad speak, I. váda, ii. 38, 15; op. ii. 85, 15; vii. 108, 5<sup>2</sup>; x. 84, 12.
- áchá-invite, v. 88, 1.
- á-utter, ii. 12, 15; viii. 48, 14.
- prá-utter forth, is. ao., avádisur, vii. 103, 1.
- sám-converse about (acc.) with (inst.), vii. 86, 2.
- vád-ant, pr. pt. speaking, vii. 103, 8, 6, 7.

- ván-wín, VIII. vanóti wín [Eng. win; cp. Lat. *ven-ia* 'favour'].
- á-, ds. viváša seek to wh., ii. 83, 6; v. 83, 1.
- ván-ús, m. enemy, iv. 50, 11 [eager, rival: van win].
- váne-vane, lc. itv. ed. in every wood, v. 11, 6.
- vand praise, I. A. vándate, iv. 50, 7 [nasalized form of vad].
- pári-extol, with (inst.), ii. 83, 12.
- vánda-mána, pr. pt. A. approving, ii. 83, 12.
- vap strew, I. vápati, vápate.
- ní-lay low, ii. 83, 11.
- vapus-yá, a. fair, i. 160, 2 [vápus, n. beautiful appearance].
- vay-ám, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 8, 4; iv. 50, 6; 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 18, 14; x. 14, 6; 127, 4 [Av. vam, Go. wais, Eng. we].
- váy-as, n. force, ii. 83, 6; viii. 48, 1 [food, strength: vi enjoy].
- vay-á, f. offshoot, ii. 85, 8.
- vayúná-vat, a. clear, iv. 51, 1 [vayúná].
- vayo-dhá, m. bestower of strength, viii. 48, 15 [váyas force+dhá bestowing].
- vár-i-man, n. expanse, iii. 59, 8 [vr̄ cover].
- vár-i-vas, n. wide space, vii. 68, 6; prosperity, iv. 50, 9 [breadth, freedom: vr̄ cover].
- varivo-vít-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [várvivas+vid find].
- vár-iyas, cpv. a. wider, ii. 12, 2 [urú wide].
- Vár-unna, m. vii. 49, 8, 4; 61, 1, 4; 63, 1, 6; 86, 2, 8<sup>2</sup>, 4, 6, 8; x. 14, 7 [Gk. οὐρανός 'heaven'; vr̄ cover, encompass].
- vár-na, m. colour, ii. 12, 4 [coating: vr̄ cover].
- várti-mána, pr. pt. Á., with á rolling higher, i. 85, 2 [vrt turn].
- várt-man, n. track, i. 85, 8 [vrt turn].
- várdha-ana, n. strengthening, ii. 12, 14 [vr̄dh increase].
- várdha-mána, pr. pt. Á. growing, i. 1, 8 [vr̄dh grow].
- várvrti-ána, pr. pt. Á. int. rolling about, x. 34, 1 [vrt turn].
- vár-s, n. rain, v. 83, 10 [vrs rain].
- vár-yá, a. rainy, v. 83, 8<sup>2</sup>.
- val-á, m. enclosure, cage, iv. 50, 5 [vr̄ cover].
- valgū-yá, den. honour, iv. 50, 7.
- vás desire, II. vásti, s. 1. vásámi, ii. 83, 13; pl. 1. vásámi, i. 154, 6.
1. vas shine, VI. P. ucháti: pf. pl. 2. úsa, iv. 51, 4 [Av. usáiti 'shines'].
  2. vas wear, II. Á. vásate [cp. Gk. φέρειν = férwū, AS. wearian, Eng. wear]. abhá-, es. clothe, i. 160, 2.
  3. vas dwell, I. P. vásati [AS. wesan 'be', Eng. was; in Gk. δέρνει = fárōv]. prá-go on journeys, viii. 29, 8.
- vas, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10, 11; D. to or for you, i. 85, 6, 12; iv. 51, 4; x. 15, 4, 6; G. of you, ii. 83, 18; x. 34, 12, 14 [Av. vó, Lat. vós].
- vas-atf, f. abode, nest, x. 127, 4 [vas dieci].
- vas-ant-á, m. spring, x. 90, 6 [vas shine].
- vás-ána, pr. pt. Á. clothing oneself in (acc.), ii. 85, 9 [2. vas wear].
- vás-ítha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].
- vás-u, n. wealth, vi. 54, 4; vii. 108, 10; x. 15, 7 [vas shine].
- vasu-déya, n. granting of wealth, ii. 83, 7.
- vásu-mant, a. laden with wealth, vii. 71, 3, 4.
- vásn-ya, a. for sale, x. 84, 3 [vasná, n. price, Gk. ἀρώτης = fárōvōs 'purchase price', Lat. venu-m = ves-num].
- vás-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vásu good].
- vás-yámpa, cpv. a. wealthier, viii. 48, 6 [cpv. of vás-u].
- vah carry, draw, drive, I. váha, vii. 68, 2; s. ao. áváti, x. 15, 12 [Lat. vah-ere, Eng. weigh].
- ánu-drive after: pf. anúháre, x. 15, 8. á-bring, i. 1, 2; 85, 6; vii. 71, 8; x. 14, 4.
- ní-bring: pf. ühathur, vii. 71, 5.
- váh-ant, pr. pt. carrying, i. 85, 5; bearing, ii. 85, 9; bringing, vii. 71, 2.
- váh-ant-i, pr. pt. f. bringing, ii. 85, 14.
- váh-ni, m. driver, i. 160, 3 [vah drive].
- vá-hlo, II. P. vátí [Av. vatti, Gk. ἀγοῖ - ágnoi; cf. Go. vataian, German wehen 'blow'].
- prá-bloso forth, v. 83, 4.
- vá, enc. ej. or, iv. 51, 4; x. 15, 2 [Lat. es].

- vāc, f. voice, vii. 108, 1. 4. 5. 6. 8 ; x. 34,  
 5 [vāc speak; Lat. vāx = vāc-s].
- vāj-a, m. conflict, i. 85, 5 ; booty, ii. 12,  
 15 ; vi. 54, 5 [vaj be strong].
- vāja-yū, a. desirous of gain, ii. 35, 1.
- vāj-in, a. victorious, x. 34, 4 [vāja].
- vānā, m. pipe, i. 85, 10.
- vā-ta, m. wind, v. 83, 4 ; x. 168, 1. 2. 4  
 [vā blow; cp. Lat. ten-tu-s, Gk. ἀντη-ς].
- vām, enc. prs. prn. du. A. you two, iv.  
 50, 10 ; vii. 61, 6<sup>2</sup> ; 68, 5 ; 71, 1 ;  
 D. for you two, vii. 61, 2. 5<sup>2</sup> ; vii. 71,  
 4 ; G. of you two, i. 154, 6 ; iv. 50, 11 ;  
 vii. 61, 1 ; 71, 8, 4.
- vā-mā, n. wealth, vii. 71, 2 [vā = van  
 vāt].
- vāyav-yā, a. relating to the wind, aerial,  
 x. 90, 8 [vāyā].
- vā-yū, m. wind, x. 90, 18 [vā Motu].
- vār-ya, gđv. desirable, i. 35, 8 [vr choose].
- vāvās-at, pr. pt. int. owing, iv. 50, 5  
 [vās low].
- vāvādh-ānā, pr. pt. Ā. having grown, x.  
 14, 8 [vādh grow].
- vāśi, f. axe, viii. 29, 8.
- vāsar-ā, a. vernal, viii. 48, 7 [\*vasar  
 spring; Gk. ἡσπ, Lith. vasarā].
- vās-tu, n. abide, i. 154, 6 [vas dwell :  
 Gk. θάρον].
- vī, m. bird, i. 85, 7 ; viii. 29, 8 ; pl. N.  
 vāyas, x. 127, 4 [Av. vī-, Lat. avi-s].
- vi-krāmanā, n. wide stride, i. 154, 2 ; x.  
 15, 8.
- vi-kskramānā, pf. pt. Ā. hating strode  
 out, i. 154, 1 [kram stride].
- vi-carsanā, a. active, i. 85, 9.
- vi-j, pl. stake at play, ii. 12, 5.
- vi-tata, pp. extended, x. 129, 5 [tan  
 stretch].
- vi-tarām, adv. far away, ii. 83, 2 [epv.  
 of prp. vi away].
- vit-tā, n. property, x. 84, 18 [pp. of vid  
 find, acquire : acquisition].
1. vid know, II. P. vētti ; pr. sb. know of  
 (gen.), ii. 85, 2 ; ipv. viddhi, viii. 48,  
 8 ; pf. vēda, viii. 29, 6 ; s. 2. vēttha,  
 x. 15, 18 ; 8. vēda, x. 129, 6<sup>2</sup>. 7<sup>2</sup> ; pl.  
 1. vidmā, x. 15, 18 [Gk. οἶδα, Ιδεῖν ;  
 AS. ic wēd, wē witon ; Eng. I weet ; Lat.  
 vid-ēre 'see' ].
- prā- know, x. 15, 18.
2. vid find, VI. vindā, vi. 54, 4 ; x. 31,  
 3<sup>2</sup> ; pf. viveda, x. 14, 2 ; a no., v. 88,  
 10 ; viii. 48, 8.
- Anu-find out, ii. 12, 11 ; v. 11, 6.
- ā-, s. no. win higher, x. 15, 8.
- nis- find out, x. 129, 4.
- vid-ātha, m. divine worship, i. 85, 1 ; ii.  
 12, 15 ; 88, 15 ; 85, 15 ; viii. 48, 14  
 [vidh worship].
- vi-dyūt, f. lightning, ii. 85, 9 ; v. 83, 4  
 [vi afar + dyut shine].
- vid-vāms, unred. pf. pt. knowing, vi. 54,  
 1 [Gk. γειώσω].
- vidh worship, VI. vidhā, ii. 85, 12 ; iv.  
 50, 6 ; vi. 54, 4 ; viii. 48, 12. 18 ; x.  
 168, 4.
- práti- pay worship to, vii. 68, 5.
- vidh-ānt, pr. pt. m. worshipper, ii. 85, 7.
- vi-dhāna, n. task, iv. 51, 6 [dis-position :  
 vi prop. + dhāna from dhā put].
- vi-pfōh-am, acc. inf. to ask, vii. 86, 8.
- vip-ra, a. wise, iv. 50, 1 ; m. sage, i. 85,  
 11 ; vii. 61, 2 ; x. 135, 4 [inspired :  
 vip tremble with emotion].
- vi-bhāt-i, pr. pt. f. shining forth, iv. 51,  
 1. 10. 11 [bhā shine].
- vi-bhfdaka, m. a nut used as a die for  
 gambling, vii. 86, 6 ; x. 84, 1 [probably  
 from vi-bhid split asunder, but the  
 meaning here applied is obscure].
- vi-bhrāja-māna, pr. pt. Ā. shining forth,  
 vii. 68, 8 [bhrāj shine ; Av. brāzaiti  
 'beams', Gk. φλέγω 'flame'].
- vi-madhyā, m. middle, iv. 51, 8.
- vi-rapā, m. abundance, iv. 50, 8 [vi  
 + rapā be full].
- Vi-rāj, m. name of a divine being  
 identified with Puruṣa, x. 90, 5<sup>2</sup> [var-  
 ruling].
- vira-sāh, a. overcoming men, i. 85, 6  
 [= vira-śāh for vira-sāh].
- vi-rúk-mant, m. shining weapon, i. 85, 3  
 [rue shine].
- vi-rūpa, a. having different colours, vii.  
 108, 6 [rūpā, n. form].
- Vivás-vant, m. name of a divine being,  
 v. 11, 8 ; x. 14, 5 [vi + vas shine  
 afar].
- viś, f. settlement, x. 15, 2 ; abode, vii. 61,  
 3 ; settler, i. 85, 5 ; subject, iv. 50, 8.
- viś enter, VI. viśā.
- ā-enter, iv. 50, 10 ; viii. 48, 12. 15.
- ni- come home, go to rest, x. 84, 14 ; 168,  
 8 ; a no., avikāmahi, x. 127, 4 ; as  
 veśāya cause to rest, i. 85, 2.
- viś-pati, m. master of the house, x. 185, 1.
- viśva, prn. a. all, i. 85, 3. 5 ; 85, 3. 8 ;  
 154, 2. 4 ; ii. 12, 4. 7. 9 ; 83, 3. 10 ; 85,  
 2. 15 ; iii. 59, 8 ; iv. 50, 7 ; v. 83, 2. 4.

- 9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6;  
90, 3; 127, 1; 163, 2.
- viśvā-tas, adv. on every side, i. 1, 4; viii.  
48, 15; x. 90, 1; in all directions, x.  
185, 8.
- viśvā-dānim, adv. always, iv. 50, 8.
- viśvā-deva, a. [Bv.] belonging to all the  
gods, iv. 50, 6.
- viśvā-psnya, a. laden with all food, vii. 71,  
4 [panya from paś eat].
- viśvā-rūpa, a. (Bv.) omniform, i. 85, 4;  
ii. 83, 10; v. 83, 5.
- viśvā-sambhū, a. beneficial to all, i. 160,  
1. 4 [śām prosperity + bhū being for,  
conducing to].
- viśvā-ha, adv. always, ii. 12, 15; viii.  
48, 14; -ha, id., i. 160, 5; for ever, ii.  
85, 14.
- viśvāhā, adv. always, i. 160, 3 [viśvā  
āhā all days].
- viśve devāḥ, m. pl. the all-gods, vii. 49,  
4; viii. 48, 1.
- viś work, III. viśeṣti: pf. vivēṣa, ii.  
35, 13.
- viś-sita, pp. unfastened, v. 83, 7. 8 [vi  
+ si bind].
- viśu-na, a. varied in form, viii. 29, 1.
- viśuci, a. f. turned in various directions, ii.  
38, 2 [f. of viśv-añc].
- viśṭhā host (?), x. 163, 2.
- Vīś-nu, m. a solar deity, i. 85, 7; 154,  
1. 2. 8. 5; x. 15, 3 [viś be active].
- viśv-añc, a. turned in all directions, x.  
90, 4.
- viś-sargā, m. release, vii. 103, 9 [vi + sr̥j  
let go].
- viś-sarjana, n. creation, x. 129, 6 [vi + sr̥j  
let go].
- viś-astī, f. creation, x. 129, 6. 7 [vi + sr̥j  
let go].
- viś-srāsā, ab. inf. from breaking, viii. 48,  
5 [vi + srās fall].
- viś-hāyas, a. mighty, viii. 48, 11.
- viś guide, II. vēti, i. 85, 9.
- tipa- come to (acc.), v. 11, 4.
- viś-rā, m. hero, i. 85, 1; ii. 83, 1; 85, 4  
[Av. vīra, Lat. vir, OL. fer, Go. wair,  
Lith. týra, 'man'].
- viś-vat-tama, spv. a. most abounding in  
heroes, i. 1, 8.
- viś-vant, a. possessed of heroes, iv. 50, 6.
- viśudh, f. plant, ii. 85, 8 [vi asunder  
+ rūdh grow].
- viś-yā, n. heroic deed, i. 154, 1. 2;  
heroism, iv. 50, 7 [viś hero].
1. vr cover, V. vṛnōti, vṛnute.  
ā-, int. ipf. ā-varivar contain, x. 129, 1.  
vī- unclose, rt. ao. avran, iv. 51, 2.
2. vr choose, IX. Ā. vṛṇite, ii. 83, 18; v.  
11, 4; x. 127, 8.
- vṛk-a, m. wolf, x. 127, 6 [Gk. λύκος].
- Lat. lupus, Lith. vilka-s, Eng. wolf].
- vṛk-ī, f. she-wolf, x. 127, 6.
- vṛktū-barhis, a. (Bv.) whose sacrificia  
grass is spread, iii. 59, 9 [vṛktē, pp. of  
vṛj + barbis, q. v.].
- vṛk-ś, m. tree, v. 83, 2; x. 127, 4; 135,  
1 [vṛk simpler form of vṛna cut,  
fell].
- vṛj twist, VII. vṛnākti, vṛnktē.
- pāri- pass by, ii. 83, 14.
- vṛj-āna, n. circle (= family, sons), vii.  
61, 4 [enclosure = vṛj].
- vṛnānā, pr. pt. Ā. choosing, v. 11, 4 [vṛ  
choose].
- vṛt turn, I. Ā. vārtate roll, x. 34, 9;  
cs. vārtaya turn, i. 85, 9.
- ā-, cs. učirī hither, vii. 71, 8.
- nīs-, cs. roll out, x. 135, 5.
- prā-, cs. set rolling, x. 135, 4.
- ānu prā- roll forth after,, x. 135, 4.
- sām- be evolved, x. 90, 14.
- ādhi sām- come upon, x. 129, 4.
- Vṛ-trā, m. name of a demon, i. 85, 9;  
n. fœ (pl.), viii. 29, 4 [encompasser:  
vr cover].
- vṛ-tvā, gd., having covered, x. 90, 1.
- vṛdh grow, I. vārdha, i. 85, 7; ii. 85,  
11; cause to prosper, iv. 50, 11; increase,  
pf. vāvṛdhū, x. 14, 8; cs. vārdhāya  
strengthen, v. 11, 8. 5.
- vṛdh-ē, dat. inf. to increase, i. 85, 1.
- vṛṣ rain, I. vārsa rain: is ao. āvaraṇa,  
v. 83, 10.
- ādhī- rain upon, no. vii. 103, 8.
- vṛṣ-an-vasu, a. (Bv.) of mighty wealth,  
iv. 50, 10 [vṛṣan bull].
- vṛṣ-an, m. bull, i. 85, 7. 12; 154, 3. 6;  
ii. 83, 18; 35, 18; iv. 50, 6; v. 83, 6  
(with āśva = stallion); vii. 61, 5;  
71, 6; stallion, vii. 71, 3 [Av. aršan,  
Gk. ἵπσην].
- vṛṣa-bhā, m. bull, i. 160, 3; ii. 12, 12;  
38, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
- vṛṣa-ī, m. beggar, x. 84, 11 [little man].
- vṛṣa-vrāta, a. (Bv.) having mighty hosts,  
i. 85, 4 [vṛṣan bull, stallion].
- vṛṣ-ti, f. rain, v. 83, 6 [vṛṣ rain].
- vṛṣṇyā-vant, a. mighty, v. 83, 2 [vṛṣ-  
nya manly strength, from vṛṣan bull].

véd-ana, n. possession, x. 34, 4 [vid find, acquire].  
 védh-ás, m. disposer, iii. 59, 4 [vidh worship, be gracious].  
 ven long, I. P. vénati.  
 ánu- seek the friendship of, x. 185, 1.  
 volh-, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vástar 'draught animal' Lat. *vector*].  
 vái, pcl., ii. 33, 9, 10 [180].  
 Vairúpá, m. son of Virúpa, x. 14, 5.  
 Vaivásatvá, m. son of Virasvat, x. 14, 1.  
 vásýa, m. man of the third caste, x. 90, 12 [belonging to the settlement = vás].  
 vásyánárá, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvá-nara].  
 vy-ákta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [ví+áñj adorn].  
 vyao extend, III. P. vivyakti.  
 sám- roll up, ipf. ávivyak, vii. 63, 1.  
 vyath water, I. vyátha, vi. 54, 3.  
 vyátha-mána, pr. pt. Á. quaking, ii. 12, 2.  
 vyústi, f. daybreak, vii. 71, 8 [ví+vas shine].  
 vy-óman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1, 7 [ví+oman of doubtful etymology].  
 vráj-á, m. pen, fold, iv. 51, 2 [vr̥j enclose].  
 vrá-tá, n. will, ordinance, iii. 59, 2, 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr̥ choose].  
 vrata-cárin, a. practising a vow, vii. 108, 1 [cár-in, from car go, practise].  
 vráta, m. troop, host, x. 84, 8, 12.  
 śámpa praise, I. śámpsa, vii. 61, 4 [Lat. censio].  
 śáms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.  
 śatá, n. hundred, ii. 33, 2; vii. 108, 10 [Gk. ἑκάτη, Lat. centum, Go. hund].  
 śám-tama, spv. a. most benevolent, ii. 33, 2, 18; x. 15, 4 [sám, n. healing].  
 śaphá-vant, a. having hoofs, v. 83, 5.  
 śabála, a. brindled, x. 14, 10.  
 śám, n. healing, ii. 33, 18; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8<sup>2</sup>.  
 śámbara, m. name of a demon, ii. 12, 11.  
 śáy-ána, pr. pt. Á. lying, ii. 12, 11; vii. 108, 2 [śí lie].

śarád, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.  
 śár-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].  
 śárdh-ant, pr. pt. arrogant, ii. 12, 10 [śárdh be defiant].  
 śár-man, n. sheller, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. száima-s 'helmet', OG. heim 'helmet'].  
 śáv-as, n. power, v. 11, 5 [śú swell].  
 śáśam-ánt, pf. pt. Á. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śáam toll].  
 śáśay-ána, pf. pt. Á. lying, vii. 108, 1 [śí lie].  
 śáś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 85, 5 [for śá+śvant, orig. pt. of śú swell, Gk. ἀ-μάρτυς].  
 śáktá, m. teacher, vii. 108, 5 [śak be able].  
 śás order, II. śásti, śáste.  
 śánu- instruct, vi. 54, 1.  
 abhi- guide to (acc.), vi. 54, 2.  
 śík-van flame (?), ii. 85, 4.  
 śíksa be helpful, pay obeisance, I. śíksa, iii. 59, 2 [ds. of śák be able].  
 śíksa-mána (pr. pt. Á.), m. learner, vii. 108, 5.  
 śíti-pád, a. (Bv.) white-footed, i. 85, 5.  
 śíthirá, a. loose; n. freedom, vii. 71, 5 [Gk. καθαρός 'free, pure'].  
 śívá, a. kind, x. 84, 2.  
 śísu, m. child, ii. 33, 18 [śú swell, op. Gk. κύτος].  
 śíriy-ána, pf. pt. Á. abiding, v. 11, 6 [śí resort].  
 śí-tá, a. cold, x. 84, 9 [old pp. of śýa coagulate].  
 śír-án, n. head, x. 90, 14 [śír(a)s head + an; cp. Gk. κώρος 'head'].  
 śíuk-rá, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 85, 4 [śuo be bright, Av. sux-ra 'flaming'].  
 śíuo-i, a. bright, i. 160, 1; bright, ii. 85, 8; iv. 51, 2, 9; v. 11, 1, 8; viii. 29, 5; clear, vii. 49, 2, 8; pure, ii. 83, 18; 85, 8<sup>2</sup> [śuo shine].  
 śíubh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.  
 śíubh-áya, Á. adorn oneself, i. 85, 3.  
 śíubh-rá, a. bright, i. 85, 3; 85, 8; iv. 51, 6 [śubh adorn].  
 śúmbh, adorn, I. Á. śúmbhate.  
 prá- adorn oneself, i. 85, 1.

śūṣ-ka, a. dry, vii. 108, 2 [for suṣ-ka, Av. huš-ka].

śūṣ-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blio, snort].

śūṣ-ru, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. d-uxo-s 'in-valid'].

śūṣrā, m. man of the servile caste, x. 90, 12.

śūṣui ḫna, pf. pt. A. trembling (?), x. 84, 6.

śūṣ-ā, a. inspiring, i. 154, 3 [śvas breathe].

śūn-vānt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrdh-yā, f. arrogance, ii. 12, 10 [śrdh be arrogant].

śṛ crush, IX. śrnāti.

sám- be crushed: ps. no. 5āri, vi. 54, 7.

scout drip, I. ścota, iv. 50, 3.

śyū-vā, a. dusky, i. 85, 5 [OSL. si-rū 'grey'].

śyena, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδίη 'heart'].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSL. slovo 'word'].

śravas-yū, a. fame-seeking, i. 85, 8.

śrī-tā, pp. reaching to (lo.), v. 11, 3.

śrī, f. glory, i. 85, 2; iv. 38, 3; x. 127, 1.

śru, V. śrnōti, hear, ii. 38, 4; x. 15, 5; pl. 8. śrnviro = ps., x. 168, 4.

śru-tā, pp. heard; famous, ii. 83, 11 [śru hear, Gk. κλύτος 'famous', Lat. in-clu-tu-s 'famous'].

śrē-ṣṭha, spv. a. best, ii. 88, 8.

śrē-tra, n. ear, x. 90, 14 [śru hear].

śrāvati, f. obedient mare, viii. 48, 2 [śrus hear, extension of śru].

śva-ghn-in, m. gambler, ii. 12, 4.

śván, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].

śva-śrū, f. mother-in-law, x. 34, 3 [OSL. seekry, seekrits].

śvity-āñc, a. whitish, ii. 83, 8 [śviti (akin to śvetā, Go. hweits, Eng. white) + āñc].

śas, nm. six, x. 14, 16 [Av. xšaś, Gk. ἅξ, Lat. sex, OI. sę, Go. sahs, Eng. six].

śā, dem. prn. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 83,

13<sup>3</sup>; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5<sup>2</sup>. 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hō, Gk. δ, Go. sa].

sam-yánt, pr. pt. going together, ii. 12, 8 [sám+i go].

sam-rarānā, pf. pt. Ā. sharing gifts, x. 15, 8 [sám+rā gire].

sam-vatsarā, m. year, vii. 108, 1. 7. 9.

sam-vid-ānā, pr. pt. Ā. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vidvid].

sam-vj̄, a. conquering, ii. 12, 3.

śákh-i, m. friend, ii. 85, 12; vii. 86, 4; viii. 48, 10; x. 34, 2. 5; 168, 3.

śakh-yā, n. friendship, viii. 48, 2.

sam-gámanā, m. assembler, x. 14, 1.

sac accompany, I. Ā. sácate, i. 1, 9; vii. 61, 6; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἑτεραι, Lat. sequitur, Lith. sekū].

sác-k, adv. prp. with (lo.), iv. 50, 11 [sac accompany].

śajan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

sa-jógas, a. acting in harmony with (inst.), viii. 48, 15 [jógas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sát-pati, m. true (?) lord, ii. 83, 12.

sat-yā, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyā-dharman, a. (Bv.) whose ordinances are true, x. 34, 8.

satyānrtā, n. Dv. cd. truth and falsehood, vii. 49, 8 [satyā + ānṛta].

sad sit down, I. P. sādati, i. 85, 7; sit down on (acc.). a. no. sadata, x. 15, 11 [Lat. side].

ś- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.

ní- sit down, pf. (ní)sedur, iv. 50, 8; inj. sīdat, v. 11, 2; settle: pf. s. 2. sasāda, viii. 48, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἅδοι].

sādās-sadas, acc. itv. cd. on each seat, x. 15, 11.

śā-dā, adv. always, vii. 61, 7; 68, 6; 71, 6; 86, 8.

sa-dīf, a., f.-i, alike, iv. 51, 6 [having a similar appearance].

sa-dyás, adv. in one day, iv. 51, 5; at once, iv. 51, 7.

- sadha-máda, m. joint feast, x. 14, 10 [co-revelry; sadhá = sahá together].
- sadha-stha, n. gathering place, i. 154, 1. 8.
- sau gain, VIII. P. sanóti, vi. 54, 5.
- sána, a. old, iv. 51, 4 [from sána; Gk. ἀνήρ, OI. sen, Lith. sénas 'old'].
- sánt, pr. pt. being, x. 84, 9 [as be; Lat. (prae)-sent-].
- sam-dírś, f. sight, ii. 88, 1.
- saptá, nm. seven, i. 85, 8; ii. 12, 3. 12; x. 90, 15<sup>2</sup> [Gk. ἑπτά, Lat. septem, Eng. seven].
- saptá-raśmi, a. (Bv.) seven-rayed, ii. 12, 12; seven-rayed, iv. 50, 4.
- saptásya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptá + ásyā, n. mouth].
- sáp-ti, m. racer, i. 85, 1. 6.
- sa-práthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by práthas, n. fame].
- sa-bádhá, a. zealous, vii. 61, 6 [bádhá, m. stress].
- sabhá, f. assembly hall, x. 84, 6 [OG. sippa 'kinship', AS. sib].
- sámá, a. level, v. 88, 7 [Av. hama 'equal', Gk. ὁμός, Eng. same, cp. Lat. simili-s].
- sam-ád, f. battle, ii. 12, 8.
- sám-ana, n. festival, x. 168, 2 [coming together].
- samána, adv. in the same way, iv. 51, 8<sup>2</sup> [inst., with shift of accent, from sámana being together].
- samána, a., f. i. same, ii. 12, 8; iv. 51, 9; vii. 86, 8; uniform, vii. 68, 2; common, ii. 85, 8; vii. 68, 8; 108, 6.
- samána-tas, adv. from the same place, iv. 51, 8.
- sam-ídhi, f. faggot, x. 90, 15 [sám + idh kindle].
- samudrá-jyestha, n. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrá, m. collection of waters + jyeṣṭha, spv. chief].
- samudrártha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [átha, m. goal].
- sam-ídh, f. unison, vii. 108, 5 [sám + idh thrice].
- sám-prkta, pp. mixed with (inst.), x. 84, 7 [pro mix].
- sam-p्रcas, ab. inf. from mingling with, ii. 85, 6 [pro mix].
- sám-bhṛta, pp. collected, x. 90, 8 [bhṛ bear].
- sám-ráj, m. sovereign king, viii. 29, 9.
- sa-yúj, a. united with (inst.), x. 168, 2.
- sa-rátham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.
- sár-as, n. lake, vii. 108, 7 [sr̥ run].
- saras-í, f. lake, vii. 108, 2.
- sárg-a, m. herd, iv. 51, 8 [sr̥ let loose].
- sárt-ave, dat. inf. to flow, ii. 12, 12 [sr̥ flow].
- sr̥p creep, I. P. sárpiti.
- ví-slink off, x. 14, 9.
- sarpír-ásuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpis (from sr̥p run = melt) + ásuti brose from su press].
- sárvá, n. all, vii. 108, 5; x. 14, 16; 90, 2; 129, 8 [Gk. ὅλος = ὅλ-φον-, Lat. saleru- 'whole'].
- sarva-vira, n. consisting entirely of sons, iv. 50, 10; x. 15, 11.
- sarva-hút, a. (Tp.) completely offering, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].
- sal-ilé, n. water, x. 129, 8; sea, vii. 49, 1 [sal = sr̥ flow].
- Sav-i-íg, m. a solar god, i. 85, 1-6. 8-10; vii. 68, 8; x. 84, 8, 13 [Stimulator from sū stimulate].
- sas sleep, II. P. sásti, iv. 51, 3.
- sas-ánt, pr. pt. sleeping, iv. 51, 5.
- sah overcome, I. sáha, x. 84, 9 [Gk. ἄσω, ao. ἄσ(ε)χ-ov].
- sáh-as, n. might, iv. 50, 1; v. 11, 6<sup>3</sup> [sah overcome].
- sa-hára, nm. a thousand, x. 15, 10 [Gk. χίλιοι, Lesbian χέλλαιοι from χέλεω].
- sahásra-pád, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].
- sahásra-bhr̥ti, a. (Bv.) thousand-edged, i. 85, 9 [bhr̥s-í from bhr̥s = hr̥s stick up].
- sahásra-sírsan, a. thousand-headed, x. 84, 14.
- sahásra-sává, m. thousandfold Soma-pressing, vii. 108, 10 [sává, m. pressing from su press].
- sahasrá-kṣá, a. (Bv.) thousand-eyed, x. 90, 1 [akṣá eye = ákṣi].
- sá-hüti, f. joint praise, ii. 83, 4 [hüti invocation from hu call].
- sá-bind, VI. syáti.
- ví-discharge, i. 85, 5.
- sá-dem. prn. N. s. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.
- sád-ana, n. seat, x. 185, 7 [sad sit].

sādhāraṇa, a. *belonging jointly, common,* vii. 63, 1 [sa-śādhāraṇa having the same support].  
 sādh-ū, n. *good*, x. 14, 10.  
 sādhu-yā, adv. *straightway*, v. 11, 4.  
 Sādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.  
 sān-as-i, a. *bringing gain*, iii. 59, 6 [san gain].  
 sān-u, n. m. *back*, ii. 35, 12.  
 sā-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.  
 sāya-ka, n. *arrow*, ii. 83, 10 [suitable for hurling: ai hurl].  
 sārameyā, m. *son of Saramā*, x. 14, 10.  
 sāśānāśānā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-ñāna + anaśāna].  
 śimhā, m. *lion*, v. 83, 3.  
 sīc pour, VI. sīcā, i. 85, 11 [OG. sig-u 'drip', Lettic sīk-u 'fall' of water].  
 nīd-pour down, v. 83, 8.  
 sīdh repel, I. P. sēdhati.  
 ēpa-chase away, i. 35, 10.  
 sindh-u, m. *river*, i. 35, 8; ii. 12, 8, 12; Indus, v. 11, 5 [Av. hind-u-s].  
 siavid-ānā, pf. pt. A. sweating, vii. 103, 8 [svid perspire: Eng. sweat].  
 sim, enc. prn. pol. him &c., i. 160, 2.  
 su press, V. sunotī, sunutē, V. 14, 13 [Av. hu].  
 sū, adv. well, ii. 85, 2; v. 83, 7; vii. 86, 8 [Av. hu-, OI. su-].  
 sū-kṛta, pp. well-made, i. 85, 11; 85, 9; well prepared, x. 15, 13; 84, 11.  
 su-krātu, a. (Bv.) very wise, v. 11, 2; vii. 61, 2 [krātu wisdom].  
 sukratū-yā, f. *insight*, i. 160, 4.  
 su-kṣatru, a. (Bv.) *wielding fair sway*, iii. 59, 4.  
 su-ksiti, f. *safe dwelling*, ii. 85, 15.  
 su-gā, a. *easy to traverse*, i. 83, 11; vii. 68, 6.  
 su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.  
 su-tā, pp. pressed, viii. 48, 7; x. 15, 8.  
 sū-tastā, pp. *well-fashioned*, ii. 85, 2 [*takṣi fashion*].  
 sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.  
 su-tāra, a. *easy to pass*, x. 127, 6.  
 su-dāmsas, a. (Bv.) *wondrous*, i. 85, 1 [*dāmsas wonder*].  
 su-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.  
 su-dūgha, a. (Bv.) *yielding good milk*, ii. 85, 7 [dūgha milking: dugh = duhi].  
 sū-dhīta, pp. *well-established*, iv. 50, 8 [dhīta, pp. of dhā-puf].  
 su-dhīṣṭāma, spv. a. *very proud*, i. 160, 2.  
 su-nīthā, a. (Bv.) *giving good guidance*, i. 85, 7, 10.  
 sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14; vi. 54, 6 [su press].  
 su-pātha, n. *fair path*, vii. 63, 6.  
 su-parnā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.  
 su-palāśā, a. *fair-leaved*, x. 135, 1.  
 su-péśas, a. (Bv.) *well-adorned*, ii. 85, 1 [péśas, n. *ornament*].  
 su-praketa, a. *conspicuous*, iv. 50, 2 [praketa, m. *token*].  
 su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].  
 su-prátika, a. (Bv.) *lovely*, vii. 61, 1 [*having a fair countenance*: prátika, n.j].  
 su-práṇiti, a. (Bv.) *giving good guidance*, x. 15, 11.  
 su-prapānā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.  
 su-bhāga, a. *having a good share, opulent; genial*, vii. 63, 1.  
 su-bhū, a. *excellent*, ii. 85, 7 [sū well + bhū being].  
 sū-bhṛta, pp. *well-cherished*, iv. 50, 7.  
 sū-makha, m. *great warrior*, i. 85, 4.  
 su-mati, f. *good-will*, iii. 59, 8, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.  
 su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. hu-manah 'well-disposed'; cp. second part of eb-μενή].  
 su-mflika, a. (Bv.) *very gracious*, i. 85, 10 [mr̥likā, n. *mercy*].  
 su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.  
 su-mnā, n. *good-will*, ii. 83, 1, 6.  
 sumnā-yū, a. *kindly*, vii. 71, 3.  
 su-rabhi, a. *fragrant*, x. 15, 12.  
 sūrā, f. *liquor*, vii. 86, 6 [Av. hura].  
 su-rētas, a. (Bv.) *abounding in seed*, . 160, 3.  
 su-vārcas, a. (Bv.) *full of vigour*, x. 14, 8.  
 su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.  
 suv-itā, n. *welfare*, v. 11, 1 [su well + itā, pp. of i go : opposite of dur-itā].

- su-vidátra, a. bountiful, x. 14, 10; 15, 8.
- su-víra, a. (Bv.) having good champions = strong sons, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.
- su-vírya, n. host of good champions, iv. 51, 10.
- su-vrkta, f. song of praise, ii. 35, 15; vii. 71, 6 [sú+rk-ti from arc praise, . ep. ro].
- su-vrjána, a. (Bv.) having fair abodes, x. 15, 2.
- su-áipra, a. (Bv.) fair-lipped, ii. 12, 6; 33, 5.
- su-éva, a. most propitious, iii. 59, 4. 5; viii. 48, 4.
- su-sákhi, m. good friend, viii. 48, 9 [sákhi/friend].
- su-stuti, f. eulogy, ii. 38, 8 [stutí praise].
- su-stúbbh, a. well-praising, iv. 50, 5 [stubbh praise].
- su-háva, a. (Bv.) easy to invoke, ii. 33, 5 [háva invocation].
- sú, adv. well, v. 33, 10 [= sú well].
- sú-nára, a. bountiful, viii. 29, 1 [Av. hunara].
- sú-nú, m. son, i. 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sunù, Eng. son].
- súpáyaná, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sú+upáyana].
- súr-a, m. sun, vii. 63, 5 [svár light].
- súrf, m. patron, ii. 85, 6.
- súr-ya, m. sun, i. 35, 7. 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1. 2. 4; viii. 29, 10; x. 14, 12; 90, 18 [svár light].
- sr flow, III. sisarti.
- úpa prá- stretch forth to, int. 3. s. sársr-e, i. 35, 5.
- ári emit, VI. srjáti [Av. herzuiti].
- áva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.
- úpa- send forth to (acc.), ii. 35, 1.
- árp-rá, a. extensive, iv. 50, 2 [árp creep].
- sé-ná, f. missile, ii. 33, 11 [si dis- charge].
- sená-ní, m. leader of an army, general, x. 34, 12.
- ád-ma, m. juice of the Soma plant, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3. 4<sup>2</sup>. 7-15; x. 14, 18; 34, 1; Soma sacrifice, vii. 108, 7 [su press: Av. haema].
- soma-pá, m. Soma drinker, ii. 12, 18.
- soma-pítá, m. Soma draught, x. 15, 8 [pítá from pā drink].
- som-in, a. soma-pressing, vii. 103, 8.
- som-yá, a. Soma-loving, x. 14, 6; 15, 1. 5. 8.
- sauamanas-á, n. good graces, iii. 59, 4; x. 14, 6 [su-máanas].
- skand leap, I. P. skándati, int. inj. kánikán, vii. 103, 4.
- skabháya, den. prop, establish, i. 154, 1 [from skabh, IX. skabhnáti].
- skámbh-ana, n. prop, support, i. 160, 4.
- stan thunder, II. P.; ca. stanáyatí, id., v. 88, 7. 8 [Gk. órìw 'lament'].
- stan-átha, m. thunder, v. 88, 8.
- stanáyant, pr. pt. thundering, v. 88, 2; x. 16<sup>4</sup>, 1.
- stanayi-tnú, m. thunder, v. 88, 6.
- stab or stambh prop, support, IX. stabhnáti, ii. 12, 2.
- ví- prop asunder, pf. tastambha, iv. 50, 1; vii. 86, 1.
- stáv-ána, pr. pt. Á. - ps. being praised, ii. 33, 11 [stu praise].
- sthí-rá, a. firm, ii. 33, 9. 14 [sthā stand].
- stu praise, II. stáuti, ii. 33, 11; v. 88, 1. prá- praise aloud, i. 154, 2.
- stu-tá, pp. praised, ii. 33, 12.
- stuv-ánt, pr. pt. praising, iv. 51, 7; vi. 54, 6.
- ste-ná, m. thief, x. 127, 6 [stá be stealthy].
- sto-tí, m. praiser, vi. 54, 9; vil. 86, 4 [stu praise].
- stó-ma, m. song of praise, ii. 38, 5; vii. 86, 8; x. 127, 8 [stu praise].
- stóma-taṣṭa, a. (Tp.) fashioned into (= being the subject of) praise, x. 15, 9.
- strí, f. woman, x. 34, 11 [Av. strí].
- sthā stand, I. tishtha; pf. tasthur, i. 35, 5; rt. ao. s. 3. ásthath, i. 35, 10; iv. 51, 1; pl. 3. ásthur, iv. 51, 2 [Av. híštáti, Gk. ἵστημι, Lat. sisto].
- áti- extend beyond, x. 90, 1.
- ádhí- ascend, x. 185, 8; stand upon, i. 35, 6.
- ápa- start off, viii. 48, 11.
- abhi- overcome, iv. 50, 7.
- á- mount, i. 35, 4; mount to (acc.), i. 35, 7; occupy, ii. 35, 9.
- ád- arise, v. 11, 8.
- úpa- approach, rt. ao. asthita, x. 127, 7.
- pári- surround, pf. tasthur, ii. 35, 8.

- prá- step forth, x. 14, 14.
- spás, m. spy, vii. 61, 3 [Av. spas; cp. Lat. au-sperx, Gk. σκάψ 'owl'].
- spr̄ win, V. sprnóti.
- nis- rescue, rt. ao. 2. du. spartam, vii. 71, 5.
- spr̄h, cs. sprháya long for, x. 185, 2 [Av. sperxaite].
- spurh spurn, VI. sphurá, ii. 12, 12; spring, x. 34, 9 [Av. sparaiti, Gk. σπαίρει 'quiver', Lat. sperno, Lith. spiriu 'kick', OG. spurnu 'kick'].
- sma, enc. pel. just, indeed, ii. 12, 5 [180].
- syá, dem. prn. that, ii. 83, 7 [OP. hya, f. hyd; OG. f. siu].
- syand flow, I. A. syandate, v. 83, 8.
- syúma-gabasti, a. (Bv.) drawn with thongs, vii. 71, 3 [syú-man band; Gk. οὐ-μόν 'sinew'].
- syoná, n. soft couch, iv. 51, 10.
- sráma, m. disease, viii. 48, 5.
- sr̄u flows, I. sráva, vii. 49, 1 [Gk. πίει 'flows'].
- svá, poss. prn. own, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. hua, (Gk. αὐ-ς, ő-s, Lat. suu-s)].
- svá-tavas, a. (Bv.) self-strong, i. 85, 7.
1. svadhá, f. funeral offering, x. 14, 3, 7; 15, 3. 12-14.
2. sva-dhá, f. own power, x. 129, 2; energy, x. 129, 5; vital force, ii. 85, 7; bliss, i. 154, 4 [svá own and dhá put; cp. Gk. ἑ-σο-τ 'custom'].
- svadhá-vant, a. self-dependent, vii. 86, 4, 8.
- sv-ápas, a. (Bv.) skilful, i. 85, 9 [sú + ápas 'doing good work'].
- sváp-na, m. sleep, vii. 86, 6 [Gk. ὅνυμος, Lat. somniu-s, Lith. sāpna-s].
- svayam-jé, a. rising spontaneously, vii. 49, 2.
- sva-y-ám, ref. prn. self, ii. 85, 14; of their own accord, iv. 50, 8 [115 a].
- svár, n. light; heaven, ii. 85, 6; v. 83, 4.
- sva-ráj, m. sovereign ruler, x. 15, 14.
- svára, m. sacrificial post, iv. 51, 2.
- svár-vid, m. finder of light, viii. 48, 15.
- svá-vant, a. bountiful, i. 85, 10 [possessing property: svá, n.].
- sváś, f. sister, vii. 71, 1; x. 127, 3 [Lat. soror, OSL. sestra, Go. swistar, Eng. sister].
- sv-astí, f. n. welfare, i. 1, 9; 85, 1; ii. 83, 8; vii. 71, 6; 86, 8; x. 14, 11; inst. a. svasti for welfare, viii. 48, 8;
- pl. blessings, vii. 61, 7; 63, 6 [sú well+asti being].
- svád-ú, a. sweet, viii. 48, 1 [Gk. γέλει-s, Lat. suðei-s, Eng. sweet].
- sv-ádhí, a. (Bv.) stirring good thoughts, viii. 48, 1.
- sv-ábhú, a. invigorating, iv. 50, 10.
- sváhá, ij. hail, as a sacrificial call, x. 14, 3.
- svíd, enc. emph. pel., iv. 51, 6; x. 84, 10; 129, 5<sup>2</sup>; 185, 5; 168, 8.
- Ha, enc. emph. pel., i. 85, 7; vii. 86, 8; x. 14, 18; 90, 10, 16; 129, 2 [later form of gha].
- ha-tvá, gd. having slain, ii. 12, 3 [han-strike].
- han slay, II. hánti, i. 85, 9; ii. 83, 15; smile, v. 88, 2<sup>3</sup>, 9; I. Jighna slay, viii. 29, 4; pf. jaghána, ii. 12, 10, 11; ps. hanyáte, iii. 50, 2; ds. jighámsa, viii. 86, 4.
- han-tf, m. slayer, ii. 12, 10.
- hár-as, n. wrath, viii. 48, 2 [heat; from hr be hot: Gk. θέρος 'summer'].
- hár-i, m. bay steed, i. 85, 3 [Av. zairi- 'yellowish'; Lat. helu-s, Lith. želù, OG. gđlo].
- hár-ita, a. yellow, vii. 103, 4, 6, 10 [Av. zairila 'yellowish'].
- háry-ásva, a. (Bv.) drawn by bay steeds, viii. 48, 10.
- háv-a, m. invocation, x. 15, 1 [hū call].
- havana-śrút, a. (Tp.) listening to invocations, ii. 83, 15 [hávana (from hū call) + śrút-hearing from śru hear with determinative t].
- havir-ád, a. (Tp.) eating the oblation, x. 15, 10 [havis + ad].
- havis-pá, a. drinking the oblation, x. 15, 10 [havis + pá].
- hav-is, n. oblation, ii. 83, 5; 85, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 18; x. 14, 1, 4, 18, 14; 15, 8, 11, 12; 90, 6<sup>2</sup>; 168, 4 [hu sacrifice].
- háv-i-man, n. invocation, ii. 83, 5 [hū call].
- hav-yá, (gdv.) n. what is to be offered, oblation, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu sacrifice].
- havya-váhana, m. carrier of oblations, v. 11, 4 [váhana from vah carry].
- havya-súd, a. (Tp.) sweetening the oblation, iv. 50, 5 [súd = svád sweeten].
- hásta, m. hand, ii. 83, 7; vi. 54, 10; viii. 29, 3-5.

hásta-vant, a. *having hands*, x. 84, 9.  
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 áva-, ps. hiyate, *be left behind*, x. 84, 5.  
 2. hā go away, III. Á. jihite.  
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 hásate, x. 127, 3.  
 úd- *spring up*, v. 83, 4.  
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 14, 4.  
 hims, *injure*, VII. hinásti *injure*; is. ao.  
 inj., x. 15, 6 [probably a ds. of han  
 strike].  
 hi-tá, pp. *placed*, v. 11, 6 [later form of  
 dhita from dhā puñ; Gk. θέτω = set].  
 hi-tváya, gd. *leaving behind*, x. 14, 8  
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 himá, m. *winter*, ii. 83, 2 [Av. zíma,  
 OSl. sima 'winter'; Gk. δέσμη μάτιον  
 'subject to bad storms', 'horrid'].  
 hírap-ya, n. *gold ornament*, ii. 83, 9.  
 hiranya-dá, a. (Tp.) *giver of gold*, ii.  
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 hiranya-páni, a. (Bv.) *golden-handed*, i.  
 85, 9.  
 hiranya-práuga, a. (Bv.) *having a golden  
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 hiranya-ya, a. *golden*, i. 85, 2; 85, 9;  
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 hiranya-rúpa, a. (Bv.) *having a golden  
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 hiranya-varna, a. (Bv.) *golden-coloured*,  
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 hiranya-samdrá; a. (Bv.) *having a golden  
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